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**THE
BHAGAVADGITA**

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EAST WEST INSTITUTE SERIES

Editors:

Dr. LOUIS RENOU, Professor of Sorbonne (University of Paris), Head of the Indian Institute of Sorbonne,
Member of "Institute de France."

Rev. WALTER DONALD KRING, (Harvard Scholar),
President, Beacon Press.

THE BHAGAVADGITA

(Sanskrit and Romanised Text, word to word English,
running English Translation with a critical
Introduction).

By

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INTRODUCTION

The *Bhagavadgita*, more commonly known as the *Gita*, is the sacred book of many millions of people. It is to the Hindu what the *New Testament* is to the Christian or the *Torah* is to the Jew. Actually it is a fragment of a much longer poem, one of the great epics of India, the *Mahabharata*. It deals with some of the most profound issues of life. Two armies are drawn up for a battle, and Krishna asks himself the questions which all men are likely to ask before they face the great unknown vistas of death. Because of its content and its tentative answers to some of the great riddles of existence this far eastern Job stands as one of the great religious books of all time.

During the years there have been many translations of the *Bhagavadgita* into English. Most of these translations have a highly personal flavour. The *Gita* is so concise in its phraseology and so capable of many interpretations that often these translations have told us more about the translator than about the fundamental philosophy of the *Gita*. In this present work Dr. Sakuntala Rao Sastri has attempted to avoid many of the problems which are concomitant with so many of these translations. She gives the original text line by line, its Anglicized form, a literal translation, and then notes as to what some of the distinctive translators have said about this particular passage. Most Westerners do not understand Sanskrit. But with this volume one can come as close as possible to the original meaning.

Dr. Sastri comes to this task with an excellent preparation. The first woman to receive her B.Litt. in Sanskrit from Oxford University, her own Indian background gives her the congenial atmosphere necessary to catch the flavour of the classics. Her knowledge of comparative religions plus something of the mental make-up of the Western reader through long residence in America makes it possible for her to bring additional insights to this task. Now the President of the East-West Institute in New York City, she is establishing a new kind of intellectual relationship between America and India.

The East-West Series is published by the East-West Institute. The aim of the East-West Series is to present in highly competent scholarly form and yet in understandable manner the cultures of the East to the West. It is thoroughly appropriate that Dr. Sastri's translation and critical study of India's most sacred book, the *Bhagavadgita*, should be the first book in this projected series.

WALTER DONALD KRING

PREFACE

The idea of translating the *Bhagavadgita* came to my mind when I was a student at Oxford. As the idea germinated and developed with me in my travels to England through India and Japan, I gathered materials together during leisure hours with the intention of sometime incorporating them into the projected work. It was not until I arrived in Japan and established at Tokyo in 1955 the Sanskrit Vishva Parishad of Japan that I seriously was able to work on my translation and to give it a final form. It was while teaching the *Bhagavadgita* to the members of Sanskrit Vishva Parishad of Japan that the shape and form of the book took place. It was then I realized that if my students were to benefit from the book, I will have to present the subject matter in such a way that they would be able to grasp it quickly and intelligently. At that time there was not available in English an Edition of the *Gita* which gives the Sanskrit words, the pronunciation of the words in English and English meaning of each word. If my Japanese students were to learn Sanskrit, this method would have to be followed. So it is that this book was an actual development of a serious effort to teach students with no knowledge of Sanskrit in the simplest and most comprehensive manner. The method followed in this book proved so successful with my Japanese students that I felt that if organised and made into a text book, the material would be of great help to the many thousands around the world who desire to know the

Bhagavadgita not only in a form of translation but as well in the original text with its original meaning. It is in this way that the book has come into birth. I shall feel my labour rewarded if my efforts in this direction will be of help to those who are interested not only in the philosophy of Bhagavadgita, but also in the form of its expression.

In translating this work, all books on the subject available have been consulted; among them those of Douglas P. Hill, John Davies, Thomson and Telang. Thanks are due to my many good friends in various parts of the world who have been kind enough to make many helpful suggestions and who have given me encouragement in this work.

New York,
June 1, 1959.

S.R.S.

AVANT-PROPOS

Mademoiselle Sakuntala Rao Sastri a eu l'heureuse idée d' élaborer une traduction de la *Bhagavad Gîtâ*, le grand texte sacré de l'hindouisme.

Une traduction de plus, dira-t-on? Mais Mlle. S. Rao veut atteindre un public neuf, et tout d'abord, les amis de la culture indienne au Japon. Songeant à leur souci principal, qui est d'avoir accès à la lecture de la *Gîtâ* dans l'original, elle leur fournit ici une traduction, aussi probe et directe que possible; et, stance après stance, un "mot-à-mot" devant permettre au lecteur ignorant encore le sanskrit mais désireux de l'apprendre, de suivre pas à pas l'original. Chaque stance comprend donc quatre étages: le texte en *devanagari*, la transcription, la version littérale et la traduction en anglais correct. On ne saurait faire œuvre plus utile sur le plan, pédagogique.

Des notes viennent éclaircir les principales difficultés du texte. Une longue introduction est donnée, qui constituera une préparation "spirituelle" à la lecture du poème. On y trouvera en effet, outre l'analyse du contenu, chant après chant, une étude d'ensemble sur la pensée qu'exprime la *Gîtâ*. Le sujet a été maintes fois abordé. Ce texte est si riche qu'il prête toujours à des perspectives nouvelles. Mlle S. Rao pose notamment le problème des rapports entre la *Gîtâ* et le bouddhisme ancien: des citations de textes bouddhiques sont destinées à montrer la

parenté entre les deux courants de la spéculation indienne. Mlle S. Rao aura rendu un bon service à la cause des études sanskrites au Japon—and, indirectement, aux Indes mêmes—in concevant et en réalisant cet ouvrage dans les conditions où elle l'a fait.

Louis RENOU

CONTENTS

	PAGE
INTRODUCTION	v
AUTHOR'S PREFACE	vii
FOREWORD	ix
i THE BACKGROUND OF THE POEM	1
ii THE EPITOME OF THE POEM	10
iii GENERAL ESTIMATE OF THE BOOK	51
iv THE PERSONALITY OF SRI KRISHNA	58
v SRI KRISHNA AND THE DOCTRINE OF INCARNATION	62
vi CHRISTIANITY AND BHAGAVADGITA	65
vii BUDDHISM AND BHAGAVADGITA	68
viii WHO WAS THE AUTHOR ?	71
ix COLLABORATION OF DIFFERENT TEXTS AND MSS. OF THE BOOK	73
x GENEALOGY OF THE LUNAR DYNASTY	79
CHAPTER I	81
CHAPTER II	110
CHAPTER III	146

		PAGE
CHAPTER	IV	168
CHAPTER	V	189
CHAPTER	VI	204
CHAPTER	VII	228
CHAPTER	VIII	243
CHAPTER	IX	259
CHAPTER	X	277
CHAPTER	XI	299
CHAPTER	XII	333
CHAPTER	XIII	343
CHAPTER	XIV	360
CHAPTER	XV	373
CHAPTER	XVI	384
CHAPTER	XVII	397
CHAPTER	XVIII	411

To

DR. WILLIAM HEARD KILPATRICK
Professor Emeritus of Columbia University
First President of the Governing Body
of the East West Institute
and
First Honorary President of the
East West Institute
in
grateful remembrance of his
co-operation and help
this volume is respectfully dedicated

T H E B H A G A V A D G I T A

THE BACKGROUND OF THE POEM

Two hundred years ago when India was under the rule of East India Company, when an Indian—a Hindu—had to take an oath in the court of Justice, he had to touch three sacred things and utter his oath; they are the Rig-Veda, the water of the Ganges, and the leaf of the Tulsi plant. Now question arose, “Can the Rig-Veda, the infallible scripture of the Hindus, be touched by a man of any other caste except a Brāhmaṇīn?” No, certainly not. So another sacred book was thought of that can replace the Rig-Veda and at the same time will not break the time-honoured tradition which kept the Rig-Veda far away from the reach of common people. This sacred book was the *Gitā*. Now *Gitā* has become the Bible of India. As a Christian has to touch the Bible before taking an oath, a Hindu has to touch the *Gitā* before taking an oath.

The book as it stands, begins with question of Dhṛitarāṣṭra to Sañjaya: he says “O Sañjaya! tell me what happened when my soldiers and the army of the Pāṇḍavas assembled at Kurukshetra eagerly awaiting to fight?”

Question naturally arises, who were the Pāṇḍavas and who were the Kauravas? Why were they going to fight with each other? It is necessary to know the background of the great war that lasted only for eighteen days and destroyed almost all the kings on earth! Perhaps in this scientific age, if an Atomic war is going to take place, it will also be like this Mahābhārata war—short in duration but will destroy all nations on this earth.

The origin of this story takes us to a scene in

heaven. There were eight Vasus in Heaven. Once they came down to earth to see the hermitage of Vaśishṭha. Vaśishṭha was absent; his Kāmadhenu (a kind of cow which used to give milk of its own accord) was grazing in the fields. The Vasus were so charmed by the liveliness of the cow, that they wanted to have it. But that could not be done in the absence of Vaśishṭha.

The youngest of the Vasus would not return without the cow, so he succeeded in persuading his brothers to join him in his plan of stealing away the cow. Vaśishṭha returned home and searched for his cow. He could not find her and by virtue of his divine knowledge came to know what had happened during his absence. He cursed the Vasus saying that they must go down to earth as men. The penitent Vasus came to Vaśishṭha and begged him to withdraw his curse. But Vaśishṭha said, "You must now go to earth, but if you can find a mother who can end your life as soon as you are born, then you can return to heaven, only he, by whose advice you have done this wicked thing, must remain for ever on earth."

The Vasus went to Gangā and told her their tale of woe. They begged her to be their mother. Gangā agreed.

One day King Sāntanu was walking on the banks of the Ganges. He saw an extremely charming woman before him. She was Gangā. Sāntanu wished to marry her. She agreed only on one condition. She said, "You must promise that you will never question me, nor stop me from any of my actions, even if they seem horrible to you."

The king promised and Gangā married Sāntanu. One by one seven sons were born to Gangā, but as

soon as the child was born, the mother threw the baby into the waters of the Ganges. The king was shocked, but he could not stop it, as he was bound by his promise. When the eighth child was born he could not restrain himself. He stood in the way of the queen as she was carrying away this baby too and said, "I have borne with patience all your actions all these years and allowed you to kill my children, but this child you cannot kill. I shall not allow you to do it."

Gangā smiled. She told the king the story of the Vasus, the reason why she killed the children but said, "You have broken your promise, so I must go away." So saying she gave the baby to the king and vanished.

The king named this boy Devavrata and brought him up with tender care.

Years rolled away. One day king Sāntanu was roaming near the beach. He got sweet fragrance from afar. Searching in the direction of the fragrance, he found a beautiful damsel from whose body the sweet smell was emerging.

"Who are you?" asked the king.

"I am the daughter of the king of fishermen" said the girl.

Sāntanu was so charmed at the beauty of the girl that he went to the fisherman, her father, and asked her hand in marriage.

The fisherman said, "O King! What is the good of giving my daughter to you? My daughter's son will not get the crown. You have a son already!"

Sāntanu returned home but pined away with silent grief. Devavrata grew anxious and ultimately found out the cause of the grief of his father.

He went to the fisherman and said, "Give your

daughter in marriage to my father. I am here to meet all your demands. Here, I give up my right to the throne."

"But," said the fisherman, "You may give it up, but your children may claim their right to the throne." "Then" said the prince "I vow solemnly before you that I shall not marry in this life."

The gods in heaven were pleased at the great renunciation of Devavrata. They named him Bhishma or 'The Terrible.'

Sāntanu married Satyavatī and had two sons, Chitrāngada and Vichitravīrya. They were weak and anaemic and died childless. Satyavatī was a widow. She now tried to persuade Bhishma to marry, as there was no heir to the throne. But Bhishma was adamant.

To get a successor to the throne, the widows of Satyavatī's sons were allowed to marry according to the ancient custom of *Niyoga*. They had two sons: Dhṛitarāshṭra and Pāṇḍu.

Dhṛitarāshṭra was born blind and Pāṇḍu was sickly. As the former was blind, the latter ruled the kingdom.

A hundred sons were born to Dhṛitarāshṭra. They were known as the Kauravas. The eldest of them was Duryodhana. Pāṇḍu had five sons: they were Yudhishtīra, Bhīma, Arjuna, Nakula and Saha-deva. They were known as Pāṇḍavas.

The Kauravas and Pāṇḍavas were trained under an eminent teacher called Droṇa. Pāṇḍavas became great heroes and were loved by the people.

Pāṇḍu died suddenly. After his death, as the Pāṇḍavas were still very young, Dhṛitarāshṭra ruled the kingdom with the help of Bhishma and others.

The Kauravas were jealous of the Pāṇḍavas and

tried to destroy them. Once Duryodhana got a lac palace made for the Pāṇḍavas at great cost and with great care. The Pāṇḍavas were invited there to live, but Vidura, a cousin of Pāṇḍu came to know of the plot and told it secretly to the Pāṇḍavas, and also advised them how to escape from the combustible palace.

The Pāṇḍavas entered their new home without showing any signs of suspicion. The plan was that they should live there for several days, so that the people of the town may not suspect Duryodhana of any wicked plot. The servants of Duryodhana were instructed to set fire to the house when they were fast asleep.

The Pāṇḍavas were not idle. Secretly at night they worked hard and cut out an underground passage which led out to the forest. One night the Pāṇḍavas set fire to the house at dead of night and escaped safely through the passage. People thought that the Pāṇḍavas were destroyed. Duryodhana was overjoyed.

The Pāṇḍavas with mother Kunti wandered from place to place disguised as Brāhmaṇins. Years thus rolled away. King Drupada invited all the kings for the *swayamvara* (or self-choice) of his daughter Draupadī. All the kings came. Sri Kṛishṇa also came from Dwarakā. The matter was to be decided by a feat of archery. At the centre of the open space was a pool of water. A rod was fixed therein, to the other end of which was fixed a rolling ring. At the centre of this ring was a fish. Anyone who could shoot at the fish through the ring taking his aim looking at its reflection in the water of the pool, would be the victor to whom the princess will be given away in marriage.

One by one, all the kings tried, but none could succeed. The Brāhmaṇ-Pāṇḍavas also came there and were watching the fun. All at once from among the crowd a Brāhmaṇ stepped out to try the feat. All jeered at him. He went to the pool and in the twinkling of an eye, shot through the ring and brought down the fish! All the kings were annoyed and wanted to kill him. Sri Kṛishṇa knew who he was and protected him. This was the first meeting of the Pāṇḍavas with Sri Kṛishṇa.

The victor carried away Draupadī as his prize. The princess had to go along with the poor Brāhmaṇ to his house! The five brothers came home and without showing Draupadī said, "Mother, we have brought a fruit." Mother Kunti said, "May you all five share it!" They then showed her Draupadī, whom they all married according to their mother's wish.

The Kauravas now came to know that the Pāṇḍavas were not destroyed but were flourishing under happy conditions. Grandfather Bhishma and Dhritarāshṭra called them back. Dhritarāshṭra offered his kingdom to them. Yudhishṭhira was crowned king. The Pāṇḍavas were happy.

Yudhishṭhira performed Rājasuya sacrifice. A wonderful palace was built for him. All the kings paid their homage to him and he was recognised as an Emperor.

Duryodhana was burning with jealousy and was plotting with his wicked uncle Śakuni how to drive away the Pāṇḍavas. Śakuni at last found a way. He asked Duryodhana to invite Yudhishṭhira for a game of dice. Śakuni was an expert in that game while Yudhishṭhira was a novice. It is the duty of a Kshatriya to accept such an invitation.

The game started. Yudhishthira began to lose. He staked his kingdom, his four brothers, his wife and all his earthly possessions. Duryodhana in his joy, ordered Draupadi to be dragged out of the harem by her hair. This was done; then he ordered her to be made naked in the assembly. Draupadi looked at her husbands—heroes—now dumb. She realized her helpless position and prayed to Krishna for help. The response came. As her clothes were torn away one by one from her body, they were replaced by another set. Soon heaps of clothes were piled up. Tired and exhausted, the Kauravas stopped.

It was decided that the Pāṇḍavas would go on exile for thirteen years, the last year of which must be spent incognito. If discovered in the last year they must go again in exile for thirteen years. So the Pāṇḍavas went to the forest with Draupadi. This time mother Kunti stayed at the palace with Gāndhārī.

Twelve years passed away and in the 13th year, the Pāṇḍavas with Draupadi took service in the house of the king of Virāta in disguise. Duryodhana sent out his emissaries all over the country to find out the Pāṇḍavas, but they could not succeed. He had, however, some suspicion about Virāta, on hearing certain extraordinary reports. So he invaded Virāta's territory.

It was now the end of the 13th year. Virāta's army was routed at certain places. Arjuna waited until the last day of the 13th year was over and then forced the son of Virāta to go with him to fight. The young boy, seeing the vast army, was seized with terror and jumped from the chariot to run away. Arjuna ran after him, caught hold of him and tied him to the chariot. He then took his weapon—the

Gāndīva from its hidden spot and began to fight. Soon the strong Kaurava army could not face the shower of arrows from Arjuna's Gāndīva; they were defeated and were chased by Virāta's army. Arjuna returned in triumph. On the way Arjuna revealed his identity to Virāta's son.

Both Bhishma and Duryodhana recognised Arjuna, but as thirteen years were over, they could not do anything to the Pāñdavas.

The Pāñdavas then sent a proposal that they do not want the kingdom, but will be satisfied with five villages. Duryodhana replied, "Not an inch of land will be given without war." The Pāñdavas were compelled to equip themselves for a war. Most people felt that the cause of the Pāñdavas was just and so many came to help them.

Sri Kṛishṇa was for peace. So the Pāñdavas tried to bring about reconciliation through him. Kṛishṇa was sent as an envoy. But Duryodhana had in his mind the wicked plan of binding him and putting him in prison. Kṛishṇa escaped by his superhuman power and intelligence.

As Kṛishṇa wanted to be neutral and did not wish to fight, he asked Duryodhana, "Whom do you want? Me or a hundred soldiers more powerful than me? I shall not hold weapon in my hands." Duryodhana chose the warriors and Arjuna said, "Be by my side as my charioteer. You need not take part in fighting." Kṛishṇa agreed and became his charioteer.

When both the armies assembled in battle array at the field of Kurukshetra, Arjuna wanted to survey the army. Kṛishṇa directed his chariot and Arjuna saw his near and dear ones standing ready

to die. How can he kill them? What will he gain by it? His mind was depressed and he flung aside his bow and arrows and did not want to fight. At this juncture, Sri Kṛishṇa spoke something to rouse his depressed spirit. The *Gitā* is based on that short speech of Sri Kṛishṇa.

II

THE EPITOME OF THE POEM

Before we proceed further, it will help us to understand the poem better if the summary of the whole work is given.

The story starts with the question of Dhṛitarashṭra to Sañjaya, asking him to tell him all about the battle as he was blind. Sañjaya replies that Duryodhana approached his Master Droṇa, as the armies stood in battle array opposite to each other ready to fight and expressed his fear that the Kaurava host under Bhīshma is not equal to the Pāṇḍava host. He names the chiefs on either side.

Bhīshma wanted to encourage Duryodhana and sounds his Conch-shell, a signal for the out-burst of martial music on either side. All the leaders blow their Conch-shells in response and there was much uproar on the battle-field.

The battle is now to start. Arjuna takes his mighty bow and asks Kṛishṇa, his charioteer to lead his chariot for surveying the army. Kṛishṇa does so, and Arjuna sees his relations, master and friends on either side ready to fight and die.

Arjuna's mind is filled with pity and despair. He speaks out to Kṛishṇa and says that he would prefer his own death than to kill his friends and relatives. The pleasure and power that he may gain on winning victory cannot be enjoyed at such a cost. "The sons of Dhṛitarāshṭra are our kinsmen, but by slaying them, we cannot prosper. Destruction of a tribe or family results in disaster. There will be none to carry on the time-honoured rites. Women go astray,

inter-marriage takes place and castes are mixed. The ancestors are deprived of their libations as there will not be the right person to give them funeral oblations, so they will go down to hell. So I should like to be slain by the Kauravas, unresisting and unarmed in the fight." He flings away his bow and arrow and sits down overwhelmed with grief. Here ends the first Chapter.

The second Chapter begins with the rebuke of Krishṇa to Arjuna. He urges him to give up this despondency, unworthy for one of his race. He encourages him to pick up his strength of mind and fight.

Arjuna still shows his unwillingness to slay the honoured teachers and relations for worldly wealth. He would rather himself be a beggar than do this dreadful thing. His mind is confused and he does not know where his duty lies. He prays to Krishṇa to enlighten him about his right path of action.

Sri Krishṇa smiles and begins his instruction. He says that he rebuked him, because his grief is due to his ignorance. His grief is not out of place nor his words unjustified, but the truly wise man does not give himself up to grief neither for the dead nor for the living, for he knows that this body is not all, there is something beyond and that is Self. This Self is eternal and endless and passes from body to body. This Self alone exists; it knows no change nor is it destroyed. It pervades the whole of this material universe. It cannot be seen, conceived, measured or comprehended by our senses of perception. But the body has an end, one body succeeds another as a garment of this Self just as one phase of life succeeds another. This body, is affected by such opposites as

cold and heat, pleasure and pain. The wise man knows how to isolate and realize this Self and to release it from the cycle of birth and death. Kṛishṇa asks Arjuna to realize this distinction between Self and body and know that his grief is misplaced, for Self cannot be hurt or slain. Even if the Self and body had birth and death then, too, a hero like Arjuna should not give himself up to grief for this is the common lot of man. It is inevitable. All creatures come from the unseen, live for a while and enter into the unseen.

Kṛishṇa now speaks how marvellous is the mystery of Self. Few can see it; he who can see is the *Rishi* or Seer, at whom we must marvel. Marvellous also is he who can describe what he has seen, marvellous are those who can hear of it. The Self remains unknown, shrouded in mystery. So he asks Arjuna not to grieve for anyone as the embodied Self knows no destruction.

As a warrior, it is the duty of Arjuna to fight and defend a just cause. If he will not wage this war which duty demands then the world will tell of his imperishable dishonour. The cause of the Pāñdavas is just and the Kaurava cause is unjust and it would be a sin for Arjuna to refrain from fight. Kṛishṇa asks him to hold pleasure and pain, gain and loss, victory and defeat equal and to gird himself for battle. The Sāṅkhya School declares that the Self is distinct from body and that the Self cannot be destroyed nor affected by any outward object. This is only a theory; this must be supplemented by Yoga, which teaches men to put this theory into practice. He expounds the method of work in Yoga. Kṛishṇa refers to the karma-kāṇḍa of Veda where sacrifices

are made with the hope of reward, which entangles one in the snares of this world, whereas Yoga leads one to liberation from rebirth. He speaks with contempt of these people who place their trust in the material rewards and do not look beyond. Veda is a tank flooded with water from all sides. This tank has its boundaries, why should the wise use this tank only when these unlimited waters are at hand? In ancient days when Veda only was available, people confined themselves to it alone, but now the higher truths are known. The seeker after truth should follow the new light. Kṛishṇa asks Arjuna to rise above the teachings of the Veda and casting off all desire for worldly things take his stand on truth and be master of his soul.

He then explains the working of Yoga system—the practice of self-control and how it leads one to realize his unity with the Absolute. It is based on two principles: balance of mind and skill in works. To have a balanced mind, one should be completely indifferent to success or failure—the fruits of their work. The skill in works consists in working without any attachment for the results of the work. This cannot bring back one to rebirth but lead him on to liberation from it. By this method man's reason becomes free from delusion and his mind rises above traditions and stands firm in the meditation of the Highest.

Arjuna asks how to distinguish and recognise such a man. Kṛishṇa in his reply gives the picture of a perfect ascetic who has obtained self-control. The only aim of such a man is to realize the Self—pain, pleasure or passion cannot move him. As the limbs of a tortoise, his senses are entirely withdrawn

from the objects of sense. One can attain this stage only by a diligent practice of starving the senses. It leads one to a stage when attachment to the world gradually becomes less and less and when the positive inspiration of a vision of the Highest dawns on the mind, the sensual longings if any will disappear. So Self-Control is the first step for salvation.

But if the mind is allowed to ponder on sensual objects, it breeds attachment which leads to delusion and forgetfulness and ruins the reason. He is carried away helplessly by his senses as a ship in the ocean tossed by conflicting winds.

On the other hand the ascetic sees truths that cannot be seen by ordinary men. Desires and worldly things affect him no more than one who is asleep. The rivers empty their waters into the ocean, but the ocean remains unmoved so also desires flowing into him cannot move him. He isolates Self and obtains the calm of Brāhmaṇa. What is that State? It is to rest in the Absolute identifying himself with Him and so to live in this condition until death when the Self will mingle with the Absolute and be free from the cycle of rebirth.

This philosophy of Kṛishṇa is not clear to Arjuna so he asks, "If work for reward is inferior to work without desire and if knowledge without action is superior to action, then why do you urge me for action? and why do you wish me to do this dreadful work of warfare?"

Kṛishṇa replies, "All must work as work is inevitable. Theory is useless unless it is put into practice; so through work alone can one reach that State when action is not an obstacle for salvation. Self-Control assisted by action without desire is the right

path. Without some kind of work life cannot be sustained so inaction is not desirable.

But what kind of work one should do? Work done for Sacrifice does not stand in the way of salvation. Creator himself ordained Sacrifice for the support of life. The whole creation rests on Sacrifice. From the one Imperishable Absolute proceeds the Not-Self whose function is activity. Gods send rain in response to Sacrifice and hence food for human beings to live. Thus the whole cycle of creation turns continually on the work of Sacrifice.

"Perfection of life is reached through work. He who has reached the highest state can be satisfied with Self alone and abstain from work. But one like Arjuna who is just setting out on the path of action, must do his duty. So did Janaka and others who wished to retire from the world. They worked for the good of the people and attained perfection through work.

"The wise too must work for the guidance of the world. Inaction would cause the ruin of the world. So wise and the ignorant must work, the former without desire and attachment.

"The wise man who works as an example to the ignorant knows that the Self does not work; it is the Not-Self that works. The ignorant does not comprehend this.

"If Arjuna has to fight, he must do so by casting off all his works on me" i.e. by fixing the thoughts on the Essential Self i.e. the all-pervading Universal Self which is actionless. Men of Faith find work no bar for liberation.

Krishna then explains why he asked Arjuna to do this distasteful violent work of war. Men follow

Nature. All the impressions that touch our mind through senses may be classed as attractive or repulsive. One must resist the feelings of passion, of love and hate that these arouse. A man must do what his Nature bids him to do—even if it be distasteful. He must do it even if it would lead him to Death. Nature takes revenge if this law is violated. A man who shuns such a duty comes to ruin.

Arjuna now asks Kṛishṇa “What is the cause of sin? If Nature constrains a man to do his duty, what power is it that compels him to commit sin? This power also exercises compulsion leading a man to do wrong when he wants to do the right”.

Kṛishṇa replies. “Desire and anger are the causes of sin. These are also imbedded in Nature. Desire for the pleasant and resentment when it is withheld. These are caused by the predominance of restless activity. These two passions obscure all knowledge as smoke hides fire, as dirt the mirror. It works like insatiable fire. This passion must be conquered. It has its seat in the senses, the mind and the reason i.e. in all that is Not-Self. Though it has no place in Self, it can delude Self and destroy all the innate knowledge of Self. By Self-Control this must be destroyed at its very birth. Mind controls the senses, but it is only the Self, which can control reason, can conquer the causes of sin—desire and wrath.

Here ends the third Chapter—in the fourth Chapter Kṛishṇa declares the antiquity of Yoga. He himself expounded it long ago to the fore-fathers of the human race. But with the lapse of time the doctrine perished. Now once more He is expounding it to Arjuna who is his votary and comrade. Arjuna

asks Kṛishṇa, how it was possible for him to teach to the earliest of mankind as he is his contemporary?

Kṛishṇa reveals his identity and says that He and Arjuna have passed through many births; Kṛishṇa can remember His former births while other men cannot. He is ever unborn, yet from age to age he takes his birth. His essence is unchangeable yet He appears to men in various forms through delusion. He is the Lord of Creation and of Not-Self. When wickedness prevails He takes His birth from age to age to establish righteousness, to protect the good and to destroy the wicked. The knowledge about Kṛishṇa's births and deeds, leads one to salvation, gives him true knowledge; and after death he becomes one with Kṛishṇa's very being. This knowledge liberates one from all passion and desire. One must place his full faith in Kṛishṇa and become his devotee.

All must follow this path—Kṛishṇa favours all those that come with knowledge and also those without it. Each gets his heart's desire. Even those who follow the Vedic sacrifice and worship Vedic gods are favoured by Kṛishṇa.

The four-castes with their respective duties are ordained by Him. He is the Creator of this Institution of four-fold order, yet he is without desire. Work does not stain his being. Work is not an obstacle for salvation to those who know this aspect of Kṛishṇa.

He then asks "What is work? What is not-work?" The answer is obscure; but to comprehend this is to attain salvation. So it is important to know what is Work, what is Not-Work and what is Bad Work. True judgement consists in seeing No-Work

in Work and Work in No-Work. The wise man knows that when he works, it is not his real Self that acts but his Not-Self with which Self is not connected. He also knows that it is not desirable to abandon work completely; it is impossible to avoid work, and selfless work is based on true inaction. So the Sāṅkhyā and Yoga systems are not exclusive, each complements the other, as theory has no value if it is separated from practice.

So when work is done without attachment and desire and also with contentment, it amounts to 'no-work'. Hence the man who works without desire, who keeps his thoughts under control, and thinks nothing as his own, and does only inevitable work without passion, desire of success or failure, he will not be chained to this World of Works.

Kṛishṇa then speaks again of Sacrifice and shows how important it is, for Sacrifice is Brāhmaṇa. Sacrifice has a comprehensive meaning—it does not mean only, that which is performed for material wealth, it includes all kinds of worship and devotion; and each of these, if performed with right knowledge, will lead the devotee to eternal Brāhmaṇa, and to salvation.

He has already said that work and sacrifice proceed from Brāhmaṇa, where Brāhmaṇa is Not Self. But here he identifies the act of offering, the gift of the Sacrifice and the Sacrificial fire with Brāhmaṇa. Work is performed by Not-Self, he who sacrifices is Not-Self. One who realizes this truth, shall find salvation in Brāhmaṇa. When a man sacrifices, his mind must be fixed therein.

Kṛishṇa then mentions the various forms of worship known as 'Sacrifice'. Worship of the Gods of Heaven with offerings, offerings made to some

special deity outwardly but to Brāhmaṇ in the mind, worship with various forms of self-control, worship with inaction, worship with material offerings and gifts, worship with a life spent in acquiring knowledge and study of scriptures based on austerities; worship with different forms of breath-control. If all these worshippers offer their sacrifice with the knowledge that Sacrifice is Brāhmaṇ, then they will go to the everlasting realm of Brāhmaṇ. These Sacrifices are spread at the gate of Brāhmaṇ, and they lead the Soul to liberation, but the Sacrificer must know that these are originated from work and are acted by Not-Self.

'Sacrifice through knowledge' is far better than material sacrifice, for knowledge supplies the power that action lacks.

But how to win this knowledge? Men who have acquired it can alone impart it to others, if people approach them with reverence.

Krishṇa, then speaking of knowledge, says that knowledge removes delusion; the knower obtains a vision of the oneness of all beings. It destroys all sin and burns up works and purifies the knowers' Self.

Single-hearted men of faith, who have self-control, can win it and when they get it, they acquire peace.

Doubt and ignorance ruins one in this world and the next, it deprives him of true happiness. But an ascetic who is master of himself, and has no doubt, works without desire, avoids rebirth.

So Arjuna's doubt as to whether it is better to fight or not is born of his ignorance. This should be cut asunder with the sword of knowledge. Arjuna

should realize that for him, to fight is to worship, and he should also know that it is not his true Self that will fight. Knowing this, he should rise up and fulfil his duty.

Here ends the fourth Chapter. In the next Chapter Arjuna again asks, "Is renunciation better or performance of works?" Arjuna is perplexed; the combination of renunciation with practice is very perplexing to Arjuna.

Krishna replies that true renunciation and true performance of action are not opposed. Both these paths will lead the aspirant to the highest bliss. He is the true renouncer who works in a spirit of detachment, he neither hates nor loves. Renunciation is a mental attitude towards work. He neither hates nor desires and is free from 'the pairs'.

It is not correct to think that the Sāṅkhya method which emphasises on renunciation, and the Yoga method which recommends practice, are mutually opposed. A close observation shows that renunciation implies practice and practice renunciation; for renunciation is casting off all desire in work and practice is work with all desire renounced. So he who rightly follows one, will reap the fruits of both.

If renunciation is regarded as separate from practice, then too, practice is to be preferred; as it leads to sure success. The practice of the Yogins purifies the heart, subdues and overcomes the passionate senses. It gives such enlightenment that he who does so sees his oneness with all beings and though he performs all the natural functions of life, knows that it is not he that is working and that action has no more influence on his true Self as water on a lotus leaf. He knows that body, mind, in-

tellect and senses are only agents and not his Self. He gives up all attachment to fruits of work; thus gradually he purifies himself and wins final peace.

Hence true renunciation and true action are one. He who 'renounces with mind all work,' renounces action too. These lead to the realization of self and the knowledge of the Supreme as one with Self. This enlightened Self sits at ease as master of the body—'the city with nine gates'. He has no concern with work or its fruits, nor with good or evil deeds. Ignorance that obscures truth and confounds Self with Not-Self is now entirely gone. True knowledge, shining like the Sun, throws light on that 'Supreme'. The ascetic identifies himself with 'That' i.e. the Supreme and thus purified by knowledge, goes to that place whence there is no return.

If the 'Enlightened Self' is one with Brähman—the Great Self of all—how will he view the 'Selves of other beings?

The Selves of all are one, and all are in Brähman. In whatever body Self or Brähman may be, that Self is ever the same—one Brähman. The Self that lies in any body does not partake the defects of the body; it has no connection with good or evil action.

Brähman is 'without fault and equal' in all and the Enlightened Self, who rests in Brähman, will view all men as one—; the high-born Brähmana, the lowest outcaste, the sacred cow, the kingly elephant and the unclean dog, are all equal to him. Such a man is released from bondage even before death.

Balance and steadfastness of judgment, clearness of vision, independence of external things are the characteristics of such a man. The happiness he knows can never perish. He attains the calm of

Brāhmaṇa, where all desires are stilled; his joy in Self involves delight in every sentient being's welfare.

Kṛishṇa then tells Arjuna of Devotion to God and its place in life. The man who does his duty with a spirit of renunciation, rises gradually to heights of mystic contemplation and he must remember that all his sacrifice of work and knowledge, his service of self-discipline are paid to one—the Great Lord of the Worlds—the friend of every living being—Kṛishṇa himself.

Here ends the fifth Chapter. The sixth Chapter continues to discuss the topic of the oneness of Renunciation and Practice.

True Renunciation consists in giving up desire. The man who walks in the two-fold path is he who does the work that must be done, provided he does it always without desire.

The two-fold path has grades of attainment—the ascetic who does his duty in the right spirit finds that he has attained more perfect Self-Control. Thus 'scaling the heights of Self-Control' he will reach a state of comparative quietude, where work will be less and he can devote himself to meditation leading to final emancipation.

How to reach these heights? By the conquest of the lower Self. There are two Selves in every individual—the higher and the lower. The higher is the Conscious Self, which seeks liberation, the lower is made of mind and matter. The lower Self must co-operate with the higher for its own conquest; for when this lower Self is conquered, it becomes the best friend of the higher, but when the lower Self resists the higher, it drags it down. So 'Self alone is friend of Self, Self alone is enemy of Self'.

Peace comes when this lower Self is conquered, and the Higher Self is free to contemplate on the highest. Such an ascetic whose higher Self has subdued the lower, attaches no special value to any material object, nor does he discriminate men whether they are his friends or enemies, good or bad.

Krishna next speaks in detail about the habit of Control which will help ascetic to attain these heights of Contemplation. The correct mental attitude is obtained by the position of the body, the spirit of devotion and the habit of meditation of the ascetic.

The practice of control should be regular and the ascetic, by giving up all possessions, preserve a mind free from the things of the world.

He should chose a place for meditation, removed from other men; the seat must be carefully chosen—neither very high nor very low, in a place ceremonially pure. It should be covered with scared Kuśa grass, a deer skin and a cloth. There he should sit in an upright position, steady and motionless, with his eyes fixed on the tip of his nose. He should thus concentrate his thought.

The mind of the ascetic will become so tranquil that neither fear nor lust can move him. All earthly thoughts will vanish and the thought of the Supreme Spirit will dominate his mind. Thus will he gain the peace of calm.

An ascetic's daily life must be regulated by moderation in food, in sleep, in work, and in recreation; neither should be observe abstinence nor indulgence. Such a temperate man will become master of that Self-Control, which banishes all sorrows.

He is the perfect ascetic whose thought is subdued, desire is dead and contemplating on the Self

alone he is like the flame of a lamp that burns clear and steady in a windless place. He acquires that high mental bliss which is found only in unshakable perception of truth. So Yoga is union by control—it is the conquest of the fickle mind by Self—the casting off of all desires and concentration on the Self alone which leads one to peace and to highest bliss. The Yogi gradually reaches that state where he is one with the Absolute.

This meditation on Self has different stages. First he beholds the universal all-pervading Self as an essence dwelling in all beings. In that Self all live and move and have their being.

The Universal Self is Brāhmaṇa himself, the object of devotion, the gracious friend of every votary. So he who realises the oneness of all selves, and also knows that that one Self is Kṛishṇa to whom devotion is due, must himself be one with Kṛishṇa whatever he may be—high or low, rich or poor, worldly-wise or foolish, active or inactive.

So knowing that all Selves are one, his sympathy goes to every creature; he feels that their pleasure is his own, their pain is his own.

Arjuna could not comprehend this high philosophy so he asks, "Can a man, whose mind wanders, who is riotous and stubborn, and unable to think himself, have any hope of attaining this tranquillity and control of the Self?

In reply Kṛishṇa admits that it is difficult, but diligent practice may bring about conquest of desire, which will subdue the mind. If the Yogi follows Kṛishṇa's method then effort will conquer and control the thoughts.

Arjuna has now another doubt. What about the

unsuccessful ascetic? If the aspirant has enough faith to set himself on the way of Control, but can not subdue his passions and desires, such a man has lost the reward that attend the lower path of worship with desire and also fails to win the heights that lead him to Brāhmaṇa and liberation. His position is like a divided cloud. What will become of him?

Krishna reassures that such a man is not destroyed here or beyond, though he is unsuccessful. He who strives to walk on the path of Control but fails, will go to the celestial region after death, but is born again after a lapse of some years. He is generally born in a pure or wealthy family—sometimes in a family of wise ascetics. He now finds himself at the same point of ascent towards Brāhmaṇa as he had reached at the close of his former life. From this point he progresses on the upward path. The power of Control is so strong that he is taken up and on whether he will or not. His mere desire for progress in Control takes him beyond the influence of Vedic ritual. Thus through many births he reaches perfection and goes to the Supreme.

A true ascetic has a balanced personality, hence he is superior to one who merely practices austereities. He knows the truth but is not content with his knowledge. He is wise, but he is more than that. He is superior to the man who practices Vedic rites; he is a worker, but he is more than that. Austerity, knowledge, and action are combined in him. Over and above that he has devotion to God, which is most important for the realization of God.

Here ends the sixth Chapter. The seventh Chapter begins with the answer to the question "What is knowledge? What is this mystic experience which

the ascetic must possess?" Kṛishṇa then starts with the statement that he will teach Arjuna how he may fully know Him, if his search is made in the spirit of devotion along with desireless work. He will declare the meaning of true knowledge—intellectual and immediate—a knowledge of Himself towards which few strive and few reach.

Kṛishṇa explains his two natures: the lower and the higher natures. The lower Nature consists of 8 parts—Earth, Water, Fire, Wind, Ether, Mind Reason and Individuation and the higher Nature consists of the all-pervading principle of life by which this Universe is upheld. These two Natures are the cause of creation of living things and Kṛishṇa is the cause of all origin and dissolution. He is Supreme. As the gems of a necklace rest on the thread that binds them, the Universe depends on him.

The essence of all existing things is Kṛishṇa. In the Sun, Moon, the Vedas, the elements and in various types of men, he is that essential element that makes it what it is.

The three states of Not-Self, Purity, Energy and Darkness are from Kṛishṇa. But as they form his lower Nature, they are in him, but he is greater than that; these are not co-extensive with the Supreme. The Not-Self with the three qualities veils from the world the unchanging essence of Kṛishṇa. None but his devotees can pierce this veil.

Kṛishṇa then describes the four types of votaries —those who seek relief from trouble, those who are entering the path of knowledge, those who desire material gain and lastly the men of knowledge. Of these, last are the highest and dearest to him. The man of knowledge, working in the spirit of Control

will in the end pierce this veil and see that Kṛishṇa Vasudeva is Brāhmaṇ in human form, he is identical with the Absolute. Such people are few.

Kṛishṇa now speaks of those worshippers who adore other heavenly gods. The object of such worship is a form or body that has an end; and the worshipper goes to the heaven of his deity, and then returns to earth. It is Kṛishṇa who confirms the faith of each and grants the rewards that each seeks. But wise men who worship Kṛishṇa come to him and are freed from rebirth.

Kṛishṇa then describes how delusion misguides men. The passion and the delusion of the pairs which spring from love and hate bring bewilderment. Such men cannot understand and see the changeless unborn aspect of the Supreme. Kṛishṇa's knowledge of all beings is timeless and complete, whereas man's knowledge of Kṛishṇa is partial and imperfect.

But Kṛishṇa's votaries are freed from this delusion and know him as he is. They know him as the Absolute from which proceed the all-pervading Self and active Not-Self. They know him as the essence of all.

Here ends the seventh Chapter. The eighth Chapter begins with the quarry of Arjuna as to the meaning of the terms Brāhmaṇ, essential Self, essential diety, essential being etc. used by Kṛishṇa. He also wants to know how the ascetics remember him at the time of their death.

Kṛishṇa explains that Brāhmaṇ is Supreme and Imperishable. Brāhmaṇ's proper being or nature is Essential Self. It is the Universal Self manifest in every individual. Work is a creative force and is the activity of Not-Self. The lower Nature of Kṛishṇa, the Not-Self is Perishable Existence. Essential diety

is the Person, Kṛishṇa is present in the sacrifice and is the object of man's worship; his very life on earth is sacrifice.

It is important for every one to remember this Person or the Imperishable Brāhmaṇ at the moment of death. Arjuna must, at all times, fix his thoughts on Kṛishṇa, for, at death, a man goes and becomes one with that very being on whom he rests his thoughts at the end.

The ascetic who meditates on the Supreme Celestial Person will go to him at death.

Such ascetics who meditate on the Supreme Imperishable Brāhmaṇ, knowing Kṛishṇa as one with the Supreme, repeating the sacred syllable OM which is Brāhmaṇ, reach the highest realm.

But Kṛishṇa is easily accessible to any ascetic who meditates on him with single-hearted devotion. Those who come to him are released from re-birth; but those who reach other Worlds, even the World of Brāhmaṇ, must be born again.

But why are they born again? Because Brahmā and the other deities are limited by time. At the beginning of each period of a thousand Great Ages, the world comes to existence, and at the end of such period, it returns to the undeveloped stage and rests there for an equal space of time. Brahmā's day consists of the period of manifest existence and Brahmā's night is the period of Non-development and as at the coming of each day, the living beings come to birth and are dissolved at the approach of night, so those who reach the realm of Brahmā are born again.

For the ascetic, it is better to die when the deities of light are in the ascendance i.e. during the day, during the bright fortnight, when the days are grow-

ing longer; one who dies at such a time goes to the 'path of the Heavenly Lords' and does not return, and he who dies while the dieties of darkness prevail, goes to the 'path of the Fathers', reaches the light of the Moon and returns to earth again.

An ascetic who knows all this, passes beyond such rewards as the Veda promises and reaches the realm of Brāhmaṇa, whence there is no return.

The ninth Chapter begins with the teaching of 'Royal Mystery' to Arjuna. He leads Arjuna one step further in spiritual knowledge. He tells him how sublime is this Royal Mystery and Royal Science—it shows the identity of Kṛishṇa with Brāhmaṇa, whose incarnation he is. This knowledge leads one to liberation. One who worships the Incarnate with this knowledge, gets final illumination of things. One who devotes himself to Kṛishṇa with faith, will not find this as a mystery. Compared with the direct contemplation of the Absolute without the medium of Incarnation, this method of worship is very easy to practice. This knowledge is pure, high and changeless, so he wants to teach it to Arjuna.

He now begins the exposition of Royal Mystery. He does this by substituting his own person for the Supreme. He is the Essential Self that pervades the Universe; he is the Essential Being that supports all beings. All beings dwell in him, but he does not dwell in them; for he is transcendent and unaffected. Not-Self belongs to him, which under his guidance, brings forth the world from time to time and again dissolves it. His power as Lord is thus expressed, and as it is done without attachment, it cannot bind him.

Those who see not my higher being as Great Lord

and scorn him, are fools. Then knowledge, work and hope are in vain and they are doomed to pass to lower forms of life; but those who understand the Royal Mystery that Kṛishṇa is one with the supreme, worship him alone with steadfastness.

Kṛishṇa has various aspects. Some worship with the knowledge that Kṛishṇa is one with all but free from all. Every form, and every act of sacrifice is imbued with his presence. This world comes into being by the union of his spiritual and material natures. He is the object of the knowledge. He is the Vedas, the OM and the essence; he is the way to the goal, he supports and rules the world; he watches every action, all find their dwelling-place and refuge in him, he is the friend of all. All things proceed from him, return to him and rest in him. The elements are controlled by him; he is the seed of life that never perishes.

The Essential deity is Kṛishṇa. As all the gods are centred in Kṛishṇa, those who worship the Vedic God of Heaven, the Fathers and the Ghosts, get the reward they seek; for in truth they are worshipping Kṛishṇa. So the followers of Vedic ritual enjoy a period in heaven, but these must return again to this world. Kṛishṇa grants the power of that knowledge which can lead them to himself, only to his votaries.

Kṛishṇa next explains the place of Devotion and the laws that govern and regulate it. Every act must be done as an offering to Kṛishṇa—be it work, eating, sacrifice, charity or mortification—however poor and simple the offering may be, if it is made with love and earnestness, it is acceptable to him.

The fruit of devotion consists in leading the devotee to release and entry into Kṛishṇa's being.

Krishṇa favours any votary who approaches him with devotion; he is not partial to any. Devotion has its moral effect—it quickly leads the sinner to righteousness and to peace. The path of devotion is comprehensive; it is not confined to the higher castes; the lower castes, women also can attain salvation through devotion.

Krishṇa asks Arjuna to realize this in his life: He says "Do thou make me thine object of devotion, thou who has been born in this restless and transient world as a man and then thou shalt come to me."

Here ends the ninth Chapter.

Krishṇa tells Arjuna that he is going to reveal himself further. He then reveals himself as the Transcendent source and Immanent power of the Universe.

He is the birthless origin of even the Lords of Heaven and the Great Seers. From his mind sprang the progenitors of human race. All the different conditions—good or bad—in which a man finds himself are dispensed by Krishṇa. The true ascetic knows him as the origin of all, his transcendence and his immanence in all created things.

Such knowledge leads man to devotion and devotion to the gift of discernment whereby the votary comes to him. He dwells in the heart of those who love him thus and destroys their ignorance.

Arjuna devoutly praises Krishṇa as Brāhmaṇ, Supreme Abode, Person eternal and divine and Lord of Heaven. The seers have recognised him thus; Krishṇa has thus revealed himself.

Arjuna addresses him as Lord of Creative power and asks him to tell him fully his divine pervading power by which he remains immanent in the worlds.

What are the various aspects in which he should think of Kṛishṇa to help meditation?

In reply Kṛishṇa speaks of his pervading powers. It is not possible to describe in full; only a few special aspects of his power can be mentioned. He is the Self that exists in the heart of every being; he is the Chief of every Class of existence; each separate being is what it is because of him. He is the abstract quality seen in all things; he is the seed of every form of existence; it is from a part of his glory that all that possesses power, prosperity or force has originated.

He gives a list of examples and sums up the whole saying "I am the origin and support of this entire Universe, which is only a part of myself".

Here ends the tenth Chapter.

The eleventh Chapter opens with the prayer of Arjuna to see Kṛishṇa as the Lord of the Universe. He says that after hearing from Kṛishṇa about the nature of the Essential Self, relation between the Supreme and the individual, his delusion has been removed. He now knows that Kṛishṇa is the first cause of all, destroyer of created things, but he is not satisfied only by hearing, he wants to see Kṛishṇa as such; so he begs him to show himself as the Lord of all. Kṛishṇa agrees and shows Arjuna his Universal Form as Lord. He gives Arjuna that divine sight by which he can see this wonderful vision, seen by none before. Kṛishṇa speaks of his Form as Universal Lord—all that exists is centred in his body—the one Form contains hundreds and thousands of Forms of different colours and shapes—all the Lords of Heaven are included in that Form.

Sañjaya here pauses in his narration, and tells

Dhṛitarāshṭra of his own impression of the Universal Form revealed to Arjuna. He says that it is universal and infinite, multiple in feature, aspect and in symbol of divinity; divine as Lord of Heaven's Lords, with weapons, clothes and ornaments as mark of various deities—marvellous and brilliant as a thousand suns. He describes what this ecstatic vision has inspired in Arjuna—the awe, the wonder and the reverence.

Arjuna then addresses this terrible and Universal Lord.

That Form of Kṛishṇa is universal and infinite, all-pervading, multiple, divine, imperishable, brilliant, marvellous, almighty, the highest aim of knowledge, the store-house, wherein all beings enter at their dissolution, the undying Guardian of Eternal Law, the everlasting Cause, the object of all worship, even that of the deities; and above all the terrible.

Arjuna dwells at length on this aspect of Terror. All the three worlds shudder when they see this form; the Lords of Heaven, the sages, the Perfect ones, all worship this form with awe. It inspires terror in the mind of Arjuna too; his peace of mind is gone. He sees the leaders of the opposite party rushing to their destruction and lose themselves in that mouth of the Lord as rivers in the ocean or perish as moths in the flames.

In terror Arjuna asks: "Who art thou with form so dire?" He bows to him and begs him to be gracious. The form thus evolved before him, Arjuna is unable to understand.

Kṛishṇa explains: He says that he is the old world-destroying Time, who has come now to destroy the worlds—specially those fighting at Kurukshetra. This

vision is shown to Arjuna that he might know that he is only the instrument to slay those who have already been doomed by Kṛishṇa. So he asks Arjuna not to be dismayed but slay his foes for they are already slain by Him. He says "Fight, thou shalt conquer thy foes in the field."

Arjuna prepares to reply and Sañjaya describes the reverence and the awe felt by Arjuna as he bows to the Universal Form of Kṛishṇa and speaks stammering, overwhelmed with fear.

Arjuna breaks out into a hymn of praise. He says 'O Kṛishṇa, the world has delight in thy great glory and obeys thy law'—joy, love, reverence and fear are combined in those who worship this Infinite Form. Arjuna calls him as Soul Supreme, Brahmā, the primal cause and by all other names mentioned and claimed by Kṛishṇa and says that "All hail to thee, before, behind and on every side, O Mighty All."

Whatever dishonour or rudeness he might have shown to Kṛishṇa in his human form, not knowing his real nature—for that he asks him to pardon him and begs him to be gracious to him as father to a son, as a friend to a friend, and as a lover to his beloved. He is delighted to see this Form, but at the same time he is moved by fear at the sight of the Universal Form. He beseeches Kṛishṇa to assume his human form.

Kṛishṇa replies that it is only as a special grace that he has revealed to him this Universal Form. Men cannot see this, either by Vēdas, or by sacrifice or by austere rites. He asks him not to be distressed and afraid and assumes his human form again.

At this point Sañjaya explains that Kṛishṇa as-

sumed his human form and consoled Arjuna. Arjuna says that he is no longer terrified or perplexed.

Krishna says again that the Universal Form he has just seen is hard to see. Even the gods desire to see it. Not by Vedas, nor by austerities, nor by gifts, nor by sacrifice, can one see the vision that Arjuna has seen. Exclusive worship alone can lead a man to know, to see and to become one with Krishna as Lord. "He who does everything for Me, whose supreme object I am, who worships me, being free from attachment, this man, O Arjuna, comes to Me."

Krishna ends his speech here.

The eleventh Chapter ends here and the Twelfth one begins with the question of Arjuna, "Who is best acquainted with Yoga—those who worship Krishna devoutly or those who serve the imperishable?"

The twelfth Chapter begins with the query of Arjuna—of the paths, that of *Bhakti* or Devotion or *Yoga* or Contemplation—which is better?

Is it better for the ascetic to worship him as Lord manifest with devotion or to contemplate direct the imperishable unmanifest Brahman?

Krishna replies that the best ascetics are those who worship him as manifested Lord, with faith, devotion and work without desire. Those who contemplate the imperishable Brahman reach Him also, but their path is more painful and difficult. Krishna's votaries are delivered from rebirth soon; so he asks Arjuna to choose the path of devotion.

The practice of Devotion is graded. He recommends to Arjuna the steady concentration of his thoughts as the best one. If Arjuna is unable to have such concentration, then let him fix his mind on Krishna again and again.

If that too is not possible, then let him do his work as a sacrifice, as an offering to Krishna.

If even this be hard, then let him give up desire for fruit of work and act with control as taught by Krishna.

For, knowledge is better than constant practice; meditation is better than knowledge; abandonment of the fruits of work is better than meditation for it brings peace.

Krishna describes the votaries that are dear to him. They are characterised by friendliness and compassion, contentment, self-control and firm faith. They are proof against emotion and desire and know the separateness of Self. They work without desire for fruit and cling to no worldly object. They are pure, adept and silent, and their lives are dedicated to Krishna. Such men who obey the law that takes them to the immortal goal are dear to Him. These are His devout worshippers. Here ends the twelfth Chapter.

The thirteenth Chapter begins with the exposition of the Field and the knower of the Field.

"This body is the Field and He who knows it is the knower of the Field"—The Not-Self is a Field wherein takes place all growth, development and decay. Self, which lies behind all activity as witness and approver is the knower of the Field. The knowledge of the Field and the knower of the Field is true knowledge.

Krishna says that He will now describe to Arjuna the nature of Field, its origin and modifications; then of the knower of the Field and His powers. This teaching is found in various forms in ancient scriptures.

Krishna now describes the Field and its changes. He describes it in Sankhya terms naming the 24 principles of Not-Self. From these arise desire, hate, pleasure and pain.

He then proceeds to describe knowledge. He enumerates the various means conducive to knowledge—good moral attitudes, virtuous conduct, the absence of desire and attachment, insight into the reality of things, devotion, desireless work, the habit of solitude, perseverance, perception of the true end of knowledge—all these lead one to the knowledge of the Essential Self which leads to liberation. Krishna next describes the 'Knower of Field—that which is to be known'. The Self, which is in the heart of each individual, is the same as Supreme Brahman. As this Supreme Brahman or Self has this double aspect, He describes it in a series of paradoxes: It does not seem to possess, yet has sense-organs; it is not attached to anything, yet upholds the Universe, without the modes of Nature, yet the possessor of modes. He is without and within all, motionless yet moving; far away, yet near; undivided, yet apparently divided. He envelops all, and is without beginning. He cannot be defined or comprehended. He is the cause of development. His nature is Light. He is the object and goal of knowledge.

Thus matter, knowledge and that which must be known, have been described. He who worships Krishna with a knowledge of these deserves liberation.

He next speaks of Self or the Person and Not-Self or Nature. Both have their origin in Eternal Brahman and are without beginning. Variations belong to Nature or Not-Self. Not-Self is active in production and Self passive in experience. Attachment

of Not-Self to its constituents causes Self to be born again and again in bodies high and low. When the Supreme Person dwells as individual Self in the body, the actions of Not-Self are watched and controlled by him. He is the same as the Great Lord and the Highest Self. He who knows the Person and Nature as such, is not born again; however he may be placed.

There are four methods for attaining the perception of the Great Self in the individual: (1) Meditation, the concentration of mind on the Supreme, the highest form of Yoga. (2) Comprehension of the separateness of Self from Not-Self as shown in the Sāṅkhya system. (3) Devotion to work, without desire, as recommended by Kṛishṇa to Arjuna. (4) Worship that is the outcome of hearing from others, than knowing themselves. Even these ultimately win liberation.

Kṛishṇa now sums up the whole discourse on Prakṛiti and Puruṣa—Not-Self and Self.

Every form of existence, animate or inanimate, is the product of the Union of Prakṛiti and Puruṣa.

The Supreme Lord dwells alike in all, the Imperishable and things that perish.

By perceiving the Lord as Universal, and as the indwelling spirit of all, one attains liberation.

It is Prakṛiti or Not-Self that works; the Self or Puruṣa is inactive.

The various manifestations of Not-Self or Nature proceed from one and are seated in it. One who knows this attains liberation.

The Eternal Supreme Spirit is without beginning, devoid of changes, neither works, nor is stained by his indwelling. He is like ether, subtle and undefiled. As the sun illumines this whole world, so does the

Soul illumine the whole Field of Nature. This knowledge leads one to the Supreme.

The fourteenth Chapter begins with the exposition of Kṛishṇa about the Highest Knowledge.

He tells Arjuna that this sublime science has enabled the seers to pass from this world to the highest perfection, i.e. release from rebirth.

Each being, animate or inanimate, is born of the Great Brahman, who is the womb. Kṛishṇa is the father who places the living germ in the womb; this seed is the Essential Life which causes the birth of every individual.

The three Strands or *Gunas* of the Not-Self—Purity, Energy and Darkness, bind down the Self to Not-Self.

Purity is luminous, stainless and healthy; Energy is born of passion, strong desire and attachment. Darkness is composed of ignorance, and bewilders all embodied souls. Purity binds Self by pleasure and knowledge, Energy by activity, Darkness by indolence and sleep. All the three are present in every individual, but one prevails over the others; the presence of luminous knowledge is mark of the predominance of purity, the prevalence of Energy is marked by greed and restless activity; dullness, inertia, stupidity and bewilderment are born of Darkness.

If a man dies when Purity prevails, he goes to the spotless realm of the celestials; if one dies when Energy prevails, he is born again among active men; if one dies when Darkness prevails, he is born again in the lower forms of life.

The fruit of a good action has the property of Purity; the fruit of an action done under the influence

of Energy is painful, and work done under the influence of Darkness has ignorance as its fruit.

Liberation is achieved by realising that all work is done by Not-Self and that there is something beyond that which is higher. When the embodied Self crosses beyond the three Strands, it is freed from rebirth and wins immortal bliss.

At this stage Arjuna asks Kṛishṇa "What are the characteristics of the man who has crossed beyond the three Strands? How does he behave? How does he pass beyond the three Strands?

Kṛishṇa replies that such a man is indifferent to the three aspects—brightness, activity and delusion. He realises that all activity belongs to Not-Self and looks upon pleasure and pain with perfect equanimity. To him a clod, a stone and gold are the same; all things are equal to him. He works without desire.

How can this state be reached?

It is reached by placing an exclusive devotion in Kṛishṇa following the Yoga principle, for Brahman rests in Kṛishṇa and for the Votary Kṛishṇa is Brahman.

He is the source of eternal law of changeless immortality and of complete happiness.

Here ends the fourteenth Chapter.

The fifteenth Chapter begins with the comparison of the Not-Self with the sacred fig-tree.

The roots of the fig-tree are above and its branches are downwards—they cluster to form the trunk. The roots and the branches symbolize the unmanifested Not-Self, hidden from sight, becoming manifest in the world.

The Strands are their sap, the objects of senses

are their shoots, the roots underground ascend to bear the fruit of works, its leaves are the Vedic hymns.

Unenlightened men cannot understand this tree of Not-Self. They know not its beginning nor its end nor its source.

This tree must be cut down by the axe of detachment. Then only can a man reach the Person and be free from rebirth.

Thus men go to the abode of Kṛishṇa,—that changeless home that needs no Sun, no Moon, nor any fire to give it heat, being humble and victorious over attachment, desire and emotion and devoted to true knowledge. They shall not return again to earth.

Kṛishṇa resides in separate bodies as Essential Self. He attracts to himself mind and the five senses and as he passes from one body to another, he retains this close connection and comes in contact with the world of sense through these. The wise alone can know this.

As Essential Self of the Universe, Kṛishṇa is that by which all things are sustained—the light that is in the Sun, in the Moon and the fire. He is that moisture of the Moon that nourishes the herbs at night; he is that inner fire that helps creatures to digest their food. He is in the heart of all; memory, knowledge and faith are gifts from him. He is revealed by all the Vedas; he is the author of Vedānta and the truth of the Vedas is comprehended by him alone.

The Self is the Imperishable Person, the Not-Self is the Perishable Person; higher and above these two is the Supreme Self, the Immutable Lord and the supporter of the Worlds. That Person is Kṛishṇa himself.

One who knows him as such will lead him to that

sublime state where understanding reigns and there is no work in the form of duty.

Here ends the fifteenth Chapter. The sixteenth Chapter begins with the enumeration of those qualities that mark a man who is 'born to Divine estate'. He has fearlessness, purity of heart, steadfastness in devotion, self-restraint, liberality, austerity uprightness and such other qualities seen in celestial beings alone.

The man born to Devilish estate has the character of devils and has such qualities as hypocrisy, pride, self-conceit, wrath, insolence and ignorance.

The Divine Estate leads one to release from rebirth, whereas the Devilish estate leads one to continual rebirth. Arjuna is born to the Divine estate, so he need not fear.

All beings in this world are divided into Divine or Devilish. Kṛishṇa gives some details of the latter.

The people belonging to latter group are materialists, opposed to right conduct, and are enemies of the world. They are full of pride and self-conceit and their sacrifice is hypocritical.

Such men are hurled down by Kṛishṇa into Devilish births. They never can come to Him but go to lower regions.

All the Devilish qualities come under three headings: desire, wrath and greed; these form the three-fold gate to hell. One should avoid these three.

If a man wants to follow the right path and do his duty, he will find a guide in the Scriptures. Scripture is a Canon and its ordinance-must be obeyed.

Here ends the sixteenth Chapter. The seventeenth Chapter describes and expounds the three-fold faith. It begins with a question of Arjuna, "If a man

worships or sacrifices with faith abandoning the rules of Scriptures, what will be his position? Which of these qualities—Purity, Energy or Darkness—predominate in him?"

In reply Kṛiṣṇa expounds the nature of Faith. Faith is of three kinds, according to the predominance of the qualities of Purity, Energy and Darkness. Faith reveals the nature and character of a man. Those who worship the gods of Heaven show by their worship that their faith is pure; those who worship Goblins and Ogres show that their faith is based on Energy; those who worship Ghosts and wandering Spirits show that their faith is based on Darkness.

True faith is not compatible with disobedience of scriptures. There are some men of Devilish class whose nature is filled with Darkness. These people do not follow the injunctions of scriptures and practice self-mortification as a form of worship. This tortures and weakens the body, and hence the Self too. If these people think that they worship with Faith, they are hypocrites; their mind is filled with self-conceit and desire as they think that they know more than the scriptures.

This gives the answer to Arjuna's question. Without acknowledging Scripture as a standard and obeying its precepts, one cannot be said to worship with true faith.

One who wants to increase in himself Purity, should choose proper food as well as right sacrifice, austerity and alms-giving.

Food is of three kinds: foods that promote life and vitality, strength, health and joy are those that are savoury, greasy, firm and cordial. These are dear

to men of Purity (*Sātvikas*).

Bitter, sour, saltish, over-hot, sharp, astringent burning foods are liked by men of Energy; they bring pain, sorrow and sickness.

Stale, tasteless and decayed foods are dear to men of Darkness.

Sacrifice too is of three kinds: sacrifice of Purity is offered as a duty, with no desire for reward and following the rules of Scriptures. Insincere is the sacrifice of Energy, as the worshipper desires a reward; and Dark sacrifice is not based on faith, neither is it offered according to the rules of Scriptures.

Austerity, too, is three-fold: it may be practised with the body, speech and mind.

The first includes reverent prostration to the gods, Brāhmaṇas, teachers and the wise, cleanliness, uprightness and harmlessness.

The second includes speech that gives no shock, true, pleasant and helpful, and the practice of sacred recitation.

The third includes, serenity of mind, silence, self-restraint and purity of soul.

This three-fold austerity, when practised with high faith by men who desire no reward, is known as austerity of Purity.

That austerity which is done to win welcome, honour and respect is known as austerity of Energy; it is unstable and unsure.

That austerity which is done with fond conviction, with self-torture or to bring about another's ruin, is the austerity of Darkness.

Alms-giving is of three kinds: Pure alms-giving expects no return but gives to fit recipients. Men of Energy give alms with desire for some return

and grudge the alms they give. Men of Darkness give alms to unfit recipients with contempt.

The use of the mystic syllable *OM TAT SAT* forms the intimate indissoluble connection between true sacrifice, austerity, alms-giving and the authority of scriptures. It is the three-fold designation of Brahman: *OM* expresses His absolute supremacy; *TAT* His universality, *SAT*, His reality reflected as goodness in the world.

So all the Vedic rites of sacrifice, austerity, and alms-giving begin with the utterance of *OM*.

Those, whose aim is liberation and work knowing all is Brahman, perform their rites with *TAT*. *SAT* is used in the sense of 'real' 'good' and is applied to auspicious work. Those who perform sacrifice, austerity, and alms-giving and make them real and auspicious, must think of Brahman as *SAT*.

Whatever offering is made, whatever is done without faith is called *ASAT*; such work has no value in this world nor has it any reward hereafter.

Here ends the seventeenth Chapter called 'The Three-fold Faith'.

The eighteenth Chapter is the concluding chapter. The author of the *Bhagavadgita* has given a special name to each of these chapters according to the subject-matter and this he gives at the end of this chapter.

The first chapter is called "The Despondency of Arjuna".

The second chapter is called "Sāṅkhya-Yoga".

The third chapter is called "Devotion by Work" or "Karma Yoga".

The fourth chapter is called "The Devotion of Knowledge" or "Jñāna-Yoga".

The fifth chapter is called “Devotion by Renouncing works” or “Karma-sanyāsa-Yoga”.

The sixth chapter is called “Devotion by Self-restraint and meditation” or “Dhyāna-Yoga”.

The seventh chapter is called “Vijñāna-Yoga” or “Devotion through spiritual discernment”.

The eighth chapter is termed “Akshara-Brahma-Yoga” or “Devotion to the Imperishable Absolute”.

The ninth chapter is termed “Rāja-Vidyā Rāja Guhya Yoga” or “Devotion through royal science and royal mystery”.

The tenth chapter is termed “Vibhūti-Yoga” or “Devotion through Divine manifestations”.

The eleventh chapter is termed “Visvarūpa Yoga” or “The manifestation of the Universal Form”.

The twelfth chapter is termed “Bhakti-Yoga” or “Worship through Devotion”.

The thirteenth chapter is termed “Kshetra-Kshe-trajña-Yoga” or “Devotion through (the distinction) of the Field and the knower of the Field”.

The fourteenth chapter is termed “Guna traya vibhāga Yoga” or “Devotion through the differentiation of the three Strands”.

The fifteenth chapter is named “Puruṣottama Yoga” or “Devotion for attaining the Supreme Person”.

The sixteenth chapter is named “Devāsura Sam-pad-vibhāga Yoga” or “Devotion through the distinction of the Divine and Devilish Estates”.

The seventeenth chapter is termed “Sraddhā Tra-yā vibhāga Yoga” or “Devotion by the three-fold division of Faith”.

The eighteenth chapter is named “Sanyāsa Yoga” or “Release by Renunciation”.

The last chapter begins with the question of Arjuna: Arjuna asks "What is the difference between renunciation and abandonment?"

In reply Kṛishṇa says that conventionally 'complete giving up of all works that may have desire for their motive' is renunciation, and abandonment implies giving up not of the works themselves but the motive that inspires them.'

Some say that every kind of work should be given up, while others limit its scope to ordinary works and allow the performance of religious duties. He then gives his own view: He says that abandonment is three-fold: pure abandonment consists in performing all necessary and obligatory works as religious duties: desire must be cast off in doing them. Abandonment of a work of obligation under the influence of delusion is declared to be due to Darkness; if one abandons work, as he is unwilling to suffer pain or trouble, it is due to the influence of Energy. It does not attain its end.

Religious duties, such as sacrifice, alms-giving and austerity, must be performed. If these are done with true abandonment, they purify the Self.

Complete renunciation of works is not possible while Self is confined in the body.

True renunciation consists in abandoning the fruits of work and not work. The fruits of work lead one to one of the three stages: good, if a man is born again among the Lords of Heaven; bad, if he is born among devils or lower grades of life; mixed, if he is born in the world of men. Abandoner is not born again.

Kṛishṇa then divides the Sāṅkhyan not-Self into five parts and declares that these alone are the causes

of action and that one who perceives this is not bound by the action of rebirth.

Knowledge and work are closely connected for it is knowledge which incites action.

Knowledge, work and the agent are influenced by Purity, Energy and Darkness. Knowledge is Pure when One is seen in the Many; it is born of Energy when Many are seen as Many; and it is dark when a single effect is seen as if it were the whole.

Work is of three kinds: Pure work is that obligatory work which is done without attachment, emotion or desire. Work of Energy is done with attachment and desire. That work is dark which is undertaken through delusion, without any regard to the consequences.

Doer or agent is of three kinds: Pure doer is free from attachment and concern about success. He works with constancy and zeal. One influenced by Energy seeks fruit and works with evil passion and emotion. One influenced by Darkness does his work with every evil quality.

Reason is of three kinds: Reason is closely connected with constancy and action. It is reason that determines what should be done and issues orders to the organs of action. Constancy brings action to its fulfilment. These again may be classed under three heads; as influenced by Purity, by Energy or by Darkness.

The time to act and the time to refrain from action are determined by reason of purity. What should be done and what should not be done, what should be feared and what should not be feared are also determined by reason of purity. When Reason is in-

fluenced by Energy, it errs in matters of right and of duty; Dark reason reverses every value.

Constancy is of three kinds: Constancy of Purity consists in being constant in restraint; constancy of Energy consists in the pursuit of reward; constancy of Darkness is in the pursuit of sloth and lust.

Pleasure is of three kinds: Work which gives the sensation of pleasure is generally sought by men; so the doctrine of work is not complete without the classification of pleasure.

Pure pleasure appears to be pain, but its end is blissful; it is born of a clear and undeluded understanding. The pleasure of Energy seems desirable at the outset but ends in pain, as it is sensual. Pleasure of Darkness is delusive.

The influence of the Strands is universal: neither the human beings, nor gods of Heaven are free from the influence of these.

Each member of the four castes is influenced by the predominant Strand in his nature and must work according to that influence. Brāhmaṇa should have such qualities as restraint, long suffering, and uprightness; Kshatriya must be brave, constant and generous; Vaiśya should till the soil, herd the cows and carry trade; Śūdra's duty is to serve.

Performance of caste duties leads to perfection, if it is done with a spirit of renunciation, as an offering to God. Even if the performance of duty is imperfect, yet duty must be done. A man may perform his caste-duty imperfectly, but he must not abandon that duty to which he is born.

Those who perform their caste-duties are not bound by fruits of action. Their work counts as no-

work; and thus they reach to perfection and final liberation.

The aspirant for Brāhmaṇa is marked by the qualities of restraint, withdrawal from sense objects, company of other men, abandonment of passion and desire. He constantly practises meditation and is at peace.

True knowledge and true work cannot be separated from true devotion. To become Brāhmaṇa is to love Kṛishṇa, to know him fully and to enter into his being.

In conclusion, Kṛishṇa sums up his doctrine of work, knowledge and devotion. Every work may be done by his votaries; devotion and grace of Kṛishṇa break the bonds of work.

Work must be done as an offering to him; the truth of Self and Not-Self must be grasped. The votary must meditate on Kṛishṇa and his grace will help him to success.

If Arjuna will do his duty in the war, the grace of God will bring him release. So Arjuna should seek refuge in God and win peace by His grace. Kṛishṇa asks Arjuna to consider carefully the doctrine revealed to him and act accordingly. He warns that this must not be taught to those who are lacking in austerity, faith, devotion and service. He asks Arjuna if his doubt has been dispelled now.

Arjuna replies that his doubt and delusion have been destroyed and promises to carry out Kṛishṇa's order.

Sañjaya tells King Dhṛitarāshṭra that he has repeated the conversation between Kṛishṇa and Arjuna as he heard it from Vyāsa. He concludes by praising Kṛishṇa and Arjuna.

General estimate of the the Gītā:

This book of 18 chapters consisting of 692 verses is a splendid monument of development in the religious history of India.

It forms a part of the present *Mahābhārata* (chapters 23 to 49 of the Bhīṣmaparva) but probably it was composed independently and incorporated into the great epic with a view to its permanence and wider circulation. Its official designation, as indicated by the Colophon is 'Upanishad' and along with Upanishads and Brahmasūtra it is one of the triple canons—*prasthānatraya*.

In the *Mahābhārata*, it purports to be a dialogue between Arjuna, the Commander-in-Chief of the Pāṇḍavas and Sri Kṛishṇa, the incarnation of Vishṇu, who was acting as the Charioteer of Arjuna. He begins with a few very fine and effective sentences on the indestructibility and immortality of human soul. The artistic setting up is very clever, only it is difficult to believe that such a long and serious philosophical discussion could be held when the two armies were just beginning to fight. Whether it be an integral part of the *Mahābhārata* or not, the book has justly acquired a great celebrity. Perhaps no other single book in the whole range of Hindu religious literature has become so popular.

The book is said to be dictated by Sri Kṛishṇa on the battle-field of Kurukshetra; but it is difficult to accept that view. Apart from the absurdity that such a profoundly philosophical discussion should be propounded in the midst of the bustle and excitement of the battle-field, there is no evidence of the existence of the ideas contained in the *Bhagavadgītā* at

the time of or long after the battle of Kurukshetra. The battle of Kurukshetra, if it be a historical fact, must have taken place some centuries before the birth of Buddha, but we do not find any trace of the fundamental teachings of *Gitā* in the Buddhist period. The book bears traces of a post-Buddhistic age. The reputed author Sri Kṛishṇa, if he be a historical figure at all, is not known to be a great philosopher except in the *Bhagavadgītā*. In the *Mahābhārata*, where we find the story of Kṛishṇa for the first time, he is a great warrior and a consummate statesman. There are occasional references to him as "Versed in the Vedas and the Vedāngas." (VI 45-36).

But the ideas propounded in the *Bhagavadgītā* are far in advance of the Vedic age. Sri Kṛishṇa has already become an Incarnation of the Supreme God. He is identical with the *Brahman* of the Upanishads. We find here not only the doctrine of Incarnation, but a philosophical explanation of it for the first time.

"Whenever, O Bharata, there is decline of righteousness and rise of unrighteousness, I create myself. For the liberation of the righteous and the destruction of the wicked, I am born age after age."

Such a developed stage of the doctrine of Incarnation indicates a comparatively late origin of the book. It is more probable that they were propounded by some great sage of later times and were put into the mouth of Sri Kṛishṇa to ensure greater authority. Who this author was, we do not know. But such remarkable effacement is common in Indian literature where authors wrote great books without the least desire of associating their names with their works.

There is a common saying to the effect that the *Upanishads* is the cow, Arjuna is the calf, Sri Kṛishṇa

is the milk-man, the *Bhagavadgītā* is the milk and the wise are the drinkers.

*"Sarvopanishado gāvo dogdhā gopālanandanah
pārtho vatsah sudhīrbhoktā dugdham gītāmrītam
mahat*

This estimate of the *Bhagavadgītā* is substantially correct. It has the essence of the Upanishads and its ground work is Vedantic. At the same time it shows a considerable advance over the age and ideas of the Upanishads. From the language as well as thought, it is evident that it was written sometime after the age of the Upanishads. It may be post-Buddhistic; there are traces in the language as well as in thought that refer to Buddhistic thought. References to many Orthodox Hindu Schools of thought are more definite. Its indebtedness to the Sāṅkhya School is unmistakable. Not only the Sāṅkhya philosophy is woven into the texture of *Bhagavadgītā* but the name Sāṅkhya is frequently mentioned. In the conception of the constitution of the Universe, the ideas of Sāṅkhya philosophy are predominant. The reference to Yoga is clear. The well-known method of concentrating the wandering mind propounded in the *Yoga-Sūtra* of Patañjali is identical with that mentioned by Sri Krishṇa in reply to Arjuna.

“O mighty-armed, undoubtedly the mind is restless and difficult to curb, but, it can be controlled by constant practice and non-attachment.”

The contents of the *Bhagavadgītā* indicate an age of philosophical activity. It would seem there was an active conflict between these diverse Schools of Thought and here is a bold attempt to reconcile them. At the outset the author tries to establish a harmony

between the path of knowledge and the path of action i.e. the *Sāṅkhya* and *Karma Yogas*. It is evident that these two schools of thought had already been well-advanced and there was an active conflict between them. The path of action which had its beginning in the Vedic cult inculcated *salvation by work*. Originally, work meant performance of Vedic ceremony, but by the time of *Gītā*, its scope was widened to include all good action. Path of knowledge, on the other hand, undervalued and afterwards deprecated action and declared that *salvation is by knowledge*. It had its origin in the Upanishads which boldly declared that the Vedic sacrifices lead to finite results and only secure limited facilities in some higher world, but do not give ultimate salvation. At the expiry of the merits of good works one has to return to the lower world again. Ultimate salvation can be attained only by the knowledge of *Brahman*.

This conception of salvation gradually developed into what is called the path of knowledge. It led to the renunciation of the world. A class of people, from the days of the Upanishads, turning aside from the ordinary avocations of life and also from religious sacrifices and performance of meritorious actions, devoted themselves to meditation in the retreats of forests and mountain caves. By the time of the *Bhagavadgītā*, this ideal of life must have become very common and predominant. *Gītā* purports to establish a harmony between the two. The greater part of the book is devoted to this subject, which is treated with much subtlety and shows great didactic skill and depth of thought. Sri Kṛiṣṇa extols the merits of the path of knowledge and the path of

karma by turns so much so that even Arjuna is confused. He says, "Sometimes you seem to extol the path of action, and again you seem to give a higher place to knowledge. I am confused by your enigmatical teaching." This criticism is not quite unjustified. But really there is no self-contradiction in the *Bhagavadgītā*. The author endeavours and has succeeded in bringing about a higher synthesis between the two; and herein lies the value and greatness of the book. He says, the path of knowledge and the path of action are really one, only the childish think them different.

He fully realises the importance of and strongly recommends action. He heartily deprecates inaction and says, "Always work, action is better than inaction." But knowledge is necessary to discriminate between what action should be done and what should not. Action advocated by *Bhagavadgītā* is not dissociated from knowledge but pre-supposes it. One should engage in action having knowledge for its basis. It is difficult to ascertain the path of right action, even the wise commit mistakes here. It is therefore necessary that the action should be purified by knowledge: "the learned call him wise where action has been burnt and purified by knowledge. The function of knowledge in regulating action is manifold. One effect of knowledge is that it teaches the individual that he is not the actor. All actions really spring from the qualities of matter.

"All actions are effected by the qualities of Nature; those deluded by Egoism, consider themselves as actors."

This doctrine is dangerously near the doctrine of determinism, which dissolves all sense of respon-

sibility. Here the author follows the metaphysics of the Sāṅkhya philosophy. Following the Sāṅkhya School, he attaches much importance to *Prakṛti* and its qualities but he does not make *Purusha* only a silent observer. He has here made a deliberate attempt to reconcile the Sāṅkhya and Vedanta philosophies. In determining the function of knowledge in regulating action, there are contradictions for he says that all action is the outcome of the qualities of nature, but again says that all that happens is the work of Brahman. His view about *Prakṛti* too is incongruent with the above. He states that *Prakṛti* is not independent or co-eternal with *Purusha*, but is created and is entirely dependent on Brahman. These contradictions may be due to the hands of different writers who remodelled the text.

In the remarkable *Viswarūpadarśan*, where Sri Krishna shows to Arjuna the whole universe in his body, the author tries to declare the identity of God in the Universe. Here the aim of the author is to give supreme place to *Bhakti* or devotion.

The entire argument leads to this goal of *Bhakti-Yoga* through the conflicting stages of *Jñana* and *karma*, knowledge and action, where the author gives the highest place to the path of devotion.

The path of action inculcated by the author is qualified by one fundamental condition—action must be free from attachment. He admits the contention of the advocates of knowledge that action leads to finite results but when work is done without attachment, it does not tie down the actor to the consequences. Herein lies the positive teaching of *Bhagavad-gītā*. It is a manual of *nishkāma karma*, where the author likes men to work at all times but never be

attached to the results; while the senses and the organs will do their respective actions, the mind should be entirely free. This coincides with the teachings of Lord Buddha who emphasises on *nirvāṇa* or cessation of all desires.

This is similar to the Stoic ideal of the West, but the *Gītā* does not stop here but strikes a noble note and reaches a higher attitude, which is its crowning message. It emphasises that all action should be consecrated unto God. "Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest away, whatever austerities thou dost perform, do that as an offering to me." *Not mere knowledge, not mere action, but action with perfect knowledge, without any desire for its fruit, consecrated to God* is the ideal of *Bhagavadgītā*. Here the conflict between action and knowledge is reconciled. In Buddhism, action and service held supreme place; in the Upanishads, knowledge of God was supreme; here both are combined in the ideal of *Bhaktiyoga* or Devotion. Here in the 12th chapter, highest place is given to *Bhakta* or Devotee in preference to *Jñāni*, seeker of knowledge.

The author expressly deprecates the worship of Brahman as difficult and involving more labour, whereas the path of *Bhakti* or devotion is declared to be short and easy. Here is the final and crowning message of the book. The main line of argument seems to close here. The subsequent chapters do not form an integral part of the treatise. They look like a distinct dissertation on the Sāṅkhya philosophy. They are probably later additions from a different source.

The personality of Kṛishṇa

Kṛishṇa is the most important god in the Hindu pantheon. The worship of Kṛishṇa is prevalent in every part of India and has not only held its ground over many centuries, but has steadily gained in extent and popularity. The development of Kṛishṇa cult is one of the most interesting chapters in the religious history of India. Its origin is not easy to trace. Kṛishṇa is not a Vedic god. But there was a Vedic *Rishi* of the name Kṛishṇa, the composer of 74th hymn of the eighth *maṇḍala* of the Rig-Veda. The author of *Anukramani* calls him an Āngirasa. A *Rishi* of the name of Kṛishṇa is mentioned in the Chhāndogya Upanishad. But we cannot be sure whether this Vedic *Rishi* is identical with the Kṛishṇa of later times though the identity of the name of their mothers Devaki makes it. The mother of both the Kṛishṇa of the Chhāndogya Upanishad and god Kṛishṇa being Devaki, makes it probable that the Vedic *Rishi* Kṛishṇa was gradually transformed into a god.

The earliest systematic account of the Kṛishṇa story is found in the *Mahābhārata*. But the *Mahābhārata* account of Kṛishṇa is not consistent. In some places he is definitely proclaimed and described as an incarnation of Vishṇu. But in other places, he is simply a great and good man. It would seem that the latter conception is more in accord with the general trend of the main story of *Mahābhārata*. The conflicting accounts must have proceeded from different sources.

The divergent conceptions of Kṛishṇa in the *Mahābhārata* can only be explained by reference to different sources. The Kṛishṇa of the early and

original strata of *Mahābhārata* was only a mighty warrior, a consummate statesman; but subsequently he was deified to an incarnation of Vishṇu. The process of this transfiguration can be distinctly seen in the *Mahābhārāta*.

In the *Shishupāla-Vadha* parva or the *Sabhā-*parva there is an interesting discourse put into the mouth of Bhīshma in support of the proposal of giving chief honour to Kṛishṇa among the kings assembled on the occasion. Some of the verses rest that claim on the ground that Kṛishṇa surpasses all in possession of manly qualities. But interspersed among them are traces which claim that honour for Kṛishṇa, because he is the incarnation of Vishṇu. The two sets of passages evidently come from different sources, and have not been well harmonised. Though they are put side by side, the traces of patching are distinctly visible.

Bhīshma says "In this great gathering of Kings there is not one whom Kṛishṇa has not overcome by his prowess." Here there is no mention of his divinity. His superiority is entirely based on human qualities. But at the next breath he is spoken of as a supreme god. "Achyuta is not only to be adored by us, but is worshipped by the three worlds. In battle he has vanquished innumerable Kshatriyas, and the whole Universe is established in him." Here there is no proof given of the Universe being established in Kṛishṇa. In fact there was no occasion for it. It was a simple question of who was mightiest among the assembled Kshatriyas to whom, according to the ordinary custom, the chief honour was due. The matter ought to have rested or probably did rest there. The statement that the whole Universe was established in Kṛishṇa was irrelevant to the question

at issue. It was evidently an interpolation by some later writer who was interested not in proving that Kṛishṇa was the greatest man but that he was the Supreme God. The next passage is still more explicit. "There are two reasons for honouring Kṛishṇa. He is versed in all Vedas and the accessory sciences (Vedangas) and he is a mighty hero. Indeed among men it is difficult to find a second person equal to him in prowess and in knowledge of the Vedas and the Vedic literature. Benefaction, ability, learning, prowess, modesty, glory, intelligence, humility, unequalled beauty, patience, contentment and other virtues abound in Kṛishṇa. Therefore we should approve of the chief honour being accorded to him, who is possessed of all virtues, who is a sage and a teacher and father and deserves honour. Hrishikeśa is a saint, preceptor, relative by marriage, has fulfilled the rules of a Brahmachāri, kind and beloved; therefore, he has been honoured." This is a complete and sufficient justification for giving the chief honour to Kṛishṇa according to the precepts of scriptures. Here the superiority of Kṛishṇa is unequivocally based on two grounds: his unequalled might, and unrivalled learning. But next follows a passage attributing to him the most exalted divine attributes: "Kṛishṇa is the creator, preserver, the destroyer of the entire Universe; he is the uncreated Element (*Avyakta Prakṛiti*), the Eternal Creator, the Lord of all worlds. Understanding mind, greatness, the fine elements are all established in Kṛishṇa. The Sun, Moon, planets, stars, the horizontal points are all established in Kṛishṇa alone." Now this is quite irrelevant. There is no question of God's divinity. The honour is to be paid only to the greatest warrior or one of the fine classes.

Here the hand of a subsequent interpolator is evident. It would seem that some one anxious to establish the divinity of Kṛishṇa found a suitable occasion in the *Mahābhārata* and inserted these passages attributing divinity to Kṛishṇa.

It would not be an easy task to disentangle the historical portion of the Kṛishṇa story from the elements contributed by devout imagination.

The fact that Kṛishṇa was looked upon as a God confirms the belief that there had been a historical person of that name, who was not only a great warrior but must have had something to do with the religious development of the race. Such widespread and abiding belief does not rest on vacuum. There must have been some historical basis for the popular worship of Kṛishṇa. Some person of that name by virtue of his extraordinary abilities or substantial service appealed to the popular imagination which gradually encircled his memory with a mysterious hallow culminating in deification.

This process of deification of Kṛishṇa might have been materially helped by the influence of Buddhism. Post-Buddhistic Hinduism was sorely in need of some mighty personality to counteract the wonderful personality of Buddha. Śiva was just utilised for this purpose, later the last—historical and half mythological figure of Krishna was used for the same end. The personality of Kṛishṇa, a mighty warrior, a great statesman, at the same time a Yogi, who had no self-interest of his own, but preached and practised the gospel of duty in scorn of consequences, was taken up by the defenders of Orthodox Hinduism and outwitted it against the surging influence of Buddhism.

Niddesā, one of the Pali Buddhistic canons, men-

tions the various religious systems of the 4th century B.C. Among these the name of Vāsudeva is mentioned. This Vāsudeva came to be identified in later Hinduism with Nārāyaṇa, Vishṇu and Kṛishṇa. The name Vāsudeva appears in Pāṇini also. The deification of Kṛishṇa was affected by identifying him with Vāsudeva. His manhood was admitted; he was a man born of human parents; but it was the god Vishṇu who incarnated himself in the form of a man. The doctrine of Incarnation possibly took a definite shape with reference to the divinity of Kṛishṇa. We hardly find any trace of it in the Pre-Buddhistic literature. In the Brāhmaṇas, there are a few instances of gods taking the form of created beings on certain occasions, but the doctrine of Incarnation took a definite systematic form in Post-Buddhistic times.

Kṛishṇa and the Doctrine of Incarnation.

The theory that God, the creator of the universe took the form of a created object and dwelt in some part of his creation for some specific purpose, plays an important part in Hindu religion. Among the religious systems of the world, it may be said to be peculiar to Hinduism, except Christianity. Christianity also holds that God was born as a man, subjecting himself to birth and death; but it was only once, while Hinduism held that God incarnated himself many times. The doctrine is precisely the same in the two religious systems but there is no conclusive evidence of interdependence.

This doctrine did not form a part of primitive Hinduism. There is not a trace of it in the Vedas. The Upanishads, too, give out no indication of this

conception. Even the vast and voluminous Buddhist literature does not contain any trace of the doctrine of Incarnation. On the other hand, the absence of any such reference proves conclusively that up to the birth of Buddha it was unknown in the religious history of India. Even Niddesā does not indicate the existence of the doctrine of Incarnation.

It is only in the Post-Buddhistic period that we come across this new doctrine. The earliest traces of this doctrine are to be found in the *Mahābhārata*. The theory was first enunciated and gradually gained ground during the period of the composition of *Mahābhārata*. In the *Bhagavadgītā*, which now forms a part of *Mahābhārata*, but was originally a separate composition subsequently tacked to it, the theory is in full bloom.

The doctrine was probably enunciated with reference to the divinity of Kṛiṣṇa. The two main factors which led to the emergence of the theory of Incarnation were the speculations of the Upanishads and the majestic personality of Buddha. The Upanishads by the enunciation of the conception of *Nirguna Brahma*, who can be defined only by saying 'He is not this, not that,' had created a great void. Ordinary human soul could not remain satisfied with it. Next the all-sweeping success of Buddhism led to the emergence of this theory. As the prince of Sākyā dynasty, who had abandoned home, happiness and sovereignty to find out the path of deliverance for sorrowing humanity returned to the busy haunts of men after long years of arduous search and declared that he had found the way; men and women flocked to him by scores and hundreds. Within a short time he had a large following. The unique character and history

of the Master appealed to the heart and imagination of the high and low. They could not withhold their admiration and veneration for a personality that renounced throne, wife, child for the good of humanity. Before his death thousands of men and women, from the king on the throne to the beggars in the street confessed their adherence to the new Faith. Buddhism took the Hindu society by surprise. For a while they watched the progress of the new faith in bewilderment, but ultimately realised that the main force of the new faith lay in the personality of Buddha. So they cast about to set up a counter attraction, a personality of a similar nature. At first Śiva was set up, who in some respect resembled Buddha. But ultimately Kṛishṇa proved a more suitable, more successful competitor against Buddha. Śiva was not a man, he was only a god. Buddha was a historical character, a man with human parents. To counteract the influence of such a personality, a human character was thought to be more appropriate. So the heredity of Kṛishṇa, whom tradition raised to the position of a national hero, was adopted. By this time Buddha had been invested with a sort of divine character. As Buddha had many previous births, so also Kṛishṇa was invested with a previous history. He was the supreme God Vishṇu himself who came down to the earth for saving human beings. Such must have been the genesis of the doctrine of Incarnation. Many factors must have contributed to its growth; of these the two most important have been mentioned. This doctrine has many advantages; it meets certain needs of human heart. At the time of the growth of Buddhism, it certainly fulfilled a great

purpose; it met a real want and therefore was accepted readily.

Christianity and Bhagavadgītā

Similarities in expression and meaning between *Bhagavadgītā* and New Testament as pointed out by Dr. Lorinser:

<i>Bhagavad Gītā</i>	<i>New Testament</i>
Ch. VII. 17. I am exceedingly dear to the wise man; he also is dear to me.	He that loveth me shall be loved by my father and I will love him. (John XIV. 21).
Ch. IX. 18. 'I am the way, supporter, lord, witness, abode, refuge, friend.	John XIV. 6. I am the way, the truth and the life. Rev. 1. 17. 'I am the first and the last.'
VI. 30. "I never depart from him, he never departs from me.	John VI. 57. He dwelleth in me and I in Him.
VI. 29. "They who worship me with true devotion are in me and I in them."	John XVII. 23. "I in them, thou in me, that they may be made perfect in one."
IX. 31. "Be assured that he who worships me, perishes not."	John III. 5. "He that believeth in me shall never perish, but shall have eternal life."
X. 20. I am the beginning and the middle and the end of things.	Rev. I. 8. I am Alpha, Omega, the beginning and the ending."
XVIII. 66. 'I will deliver thee from all sin; do not grieve.	Matt. IX. 2. "Son, be of good cheer, thy sins be forgiven."
XVII. 28. "What sacrifice, almsgiving, or austerity is done without faith is evil.	Rom. XIV. 23. "Whatsoever is not of faith is sin."

It is perhaps based on the above similarities of thought that *Bhagavadgītā* has been spoken of as the

Bible of the Hindus. But it is not impossible that great thinkers and seers, born in different ages, see the truth through their intuition, in the same manner and so their language and thought coincides. There is, besides, a tradition that Christ, during those long years of exile from Palestine, was in a desert and that desert was Tibet.

A book called "The Unknown Life of Christ" was published in the later part of the 19th Century which accounts for the thirty years' absence of Jesus from Jerusalem, wherein it was mentioned that Christ spent these years in the orient, in India and Tibet, where he studied Buddhist canons. The author bases his record on the MSS. found at Lahssa in a monastery where a monk interpreted them to him. This account is refuted by scholars on the ground that the MS. mentioned by the author was not found in the catalogue of Tandjur and Kandjur MSS., to which the author replies that his account is not based on one MS. but on bits collected from many MSS. In this account the author, contrary to traditions, shows that the Jews tried to save Jesus, but that it was the Roman governor who was enraged and put him to death.

Another book "The Crucifixion of Jesus by an eye-witness" a MS. found in the old Alexandria Library giving a full detailed, graphic account by an eye-witness and friend of Jesus, an Elder of the Essene order, to which Jesus belonged, shows that Jesus did not die on the Cross but six months later. This, too, has been refuted by scholars on several grounds.

But we have authentic record to show that the teachings of Buddha reached the Greek world long

before the birth of Christ. Asoka's inscription of Girnar mentions that in his reign Buddhist preachers had gone to Syria to preach Buddhism. The celebrated Roman historian Pliny of the first century A.D. describes a religious sect called ESSENES living in Palestine about a century before Christ, who have been identified as a sect of Buddhists (*Historis Naturalis V*, 17). In Egypt there were a similar sect called Therapeuts, whom Renan in his *Life of Jesus* admits them as Buddhists. "The Therapeutae of Philo are a branch of Essenes. Their name appears to be a Greek translation of the word Essenes". So when Christ was born Buddhism prevailed in Palestine, Egypt and Syria. From Bunsen's "Angel Messiah of Buddhists" we find that John the Baptist was familiar with the Essenes, from whom Christ must have learnt about Buddhism. Hence it is not impossible to think that Christ, under the influence of these Essenes, went to the orient to know more about the religion that was then spreading fast in the world. If in this nineteenth century Raja Ram Mohan Roy could, at the tender age of sixteen, cross the Himalayas and go to Tibet in search of truth and after long absence return to his home to fight with the then existing evils of the society, it is also possible for Christ to go to the orient in quest of truth. The present New Testament is based on the *Epistles of Christs' Disciples*, all written in ancient Greek. But Christ was an Armenian and he spoke not in Greek but in the Armenian language. So it is not known precisely what were the teachings of Christ as the Epistles were written long after his death and the critical study of the New Testament reveals many later interpolations.

Buddhism and Bhagavadgītā:

Now, turning to the subject-matter of *Bhagavadgītā*, we find much more similarity to Buddhism than anything else. The whole trend of thought is Buddhistic. The word *Nirvāṇa* occurs several times in the book. The author emphasises in no uncertain terms on pursuing action without desire. He speaks again and again on the control of senses from the objects of senses. This is just what was aimed at by Buddhism.

A new type of piety has been evolved in which there should be neither desire nor repugnance for anything. A man should be *Nirdvandva*, to rise above the pairs, sorrow and happiness, heat and cold, honour and dishonour. This is just the ideal of life enforced by Lord Buddha.

In Chapter II of *Saddharmapuṇḍarīka*, Buddha declares, "He appears in this world in order to open the eyes of all beings to their Buddha-wisdom". This is similar to the saying of Kṛishṇa: "I create myself for the liberation of the righteous and the destruction of the wicked. I am born age after age." Buddha says: "The duration of my life is, indeed, immeasurable, countless, everlasting, interminable." Kṛishṇa speaks also the same to Arjuna!

At another place Buddha says: "Do you recognise that people are sometimes happy, at other times angry, peaceful, greedy, foolish or arrogant? When arrogant the *asura*-realm, when happy heaven, when peaceful, the world of men"—This corresponds to the *Sattva*, *Rajas* and *Tamas* stages of *Gītā*.

Several other passages may be found that are similar in thought to the teachings of Buddha. The

emphasis of the author on meditation, his advice to the Yogi to follow a moderate life (VI 16), his emphasis on subduing senses and removing them from the objects of senses, are all an echo of Buddha's teachings. Such being the case, the question arises, "Who was the author of this sacred book? Was he an orthodox Hindu or a Buddhist or a person influenced by Buddhism?"

The work is ascribed to Sri Kṛishṇa and as it has come down to us shows many inconsistencies in thought and argument. In some places the ideas are far-fetched and there are repetitions. This shows that it has passed through the hands of many who added something to the original.

The picture that we get of the author Kṛishṇa is a proto-type of Buddha. In the post-Buddhist age Hindu leaders, to check the surging tide of Buddhism, first adopted Śiva and later Kṛishṇa to counteract the personality of Buddha. The author, whoever he may be, had the picture of Buddha in his mind, when he drew the character of Kṛishṇa. Kṛishṇa here is not a great statesman, but a Yogi, who had no self-interest of his own, but preached and practised the gospel of duty in scorn of consequences. It is admitted by all scholars that this book was composed long after the Vedas and the Upanishads and the six schools of philosophy. There was so much degeneration in society that it made prince Siddhartha to raise his voice of protest against the existing customs and for leading a better way of life, concentrating the mind for attaining *Nirvāṇa*.

The author of *Bhagavadgītā*, too, emphasises on these points in no uncertain terms, and lowers the value of the practice of sacrifices to that of Yoga and

self-discipline. He speaks of the self and not-self as spoken by Buddha. His whole sympathy is for the fundamental principles taught by Buddha. He cannot be an orthodox Hindu, who has to believe in the infallibility of the Vedas and the authority of scriptures as Vedas are sneered by him as 'flowery speech' repeated by the ignorant and are also compared to the 'fig-tree' which must be cut down by the strong axe of indifference. Even a Vedantist like Śaṅkara has admitted the supremacy of the Vedas. In his commentary on Brahma-Sūtra (II. 1.1), speaking of the systems of Kapila and others, he asserts the authority of the Vedas as supreme and says: "It forms no objection to a doctrine that it sets aside a Smṛiti text on a point which is contrary to the Śruti or Veda." The author of *Bhagavadgītā* and Śaṅkara are opposed to each other, as the former does not admit such an authority of the Vedas.

Kṛishṇa of the *Gītā* is an incarnation of the Supreme God, in whom all creation rests; it is he who created the *Prakṛiti* and *Puruṣa*. This conception of Kṛishṇa is more prominent in the Purāṇas. Kṛishṇa appears as a god in some parts but, certainly, not as a supreme god; for in the Drona Parva, Kṛishṇa and Arjuna repeat a hymn to Mahādeva as "Soul of all things, creator of all and the pervader of all".

But when we step into the field of Purāṇas, Kṛishṇa appears as a Supreme God, and the Vayu Purāṇa, the earliest of Purāṇas, has been assigned to 6th century A.D.

In the Bhāgavata Purāṇa, devoted to Kṛishṇa, he is styled as Supreme Spirit. In the *Bhagavadgītā*, too, he is Supreme Brahman, Eternal Spirit. The devotion to Kṛishṇa is extolled with great emphasis.

Brāhma Purāna declares Kṛishṇa as supreme spirit and source of all things as in the *Gītā*. It is he who created Śakti, Guṇas, and Prakṛiti from which the whole creation has evolved. In the *Pātāla* Section of Padma Purāna and in the Vishṇu Purāna, the same position is given to Kṛishṇa. So Kṛishṇa occupies in the *Gītā*, the position he occupied in the Purāṇas.

Who was the author?

This gives us a clue as to the time of the author. The author must have lived nearer to the age of the Purāṇas the period when Buddhism, after fighting an arduous fight with Hinduism, was gradually ebbing away from the land of its birth. It is not probable that he was a Hindu who venerated the Vedas and looked upon them as infallible. It is more probable that he was a Buddhist in origin, who might have turned into a Hindu due to pressure of circumstances, and preached the religion of his heart through the *Gītā* or he might have been a Hindu deeply influenced by Buddhism.

It has been thought by some scholars that *Gītā* has been influenced by Christian doctrine. We have certain proof that constant trade was being carried on between India and Alexandria. The Romans remitted annually to India a sum of £ 400,000 to pay for their investments and in the reign of Ptolemies 125 ships of Indian shipping were at one time lying in the ports of Mysus, Hormus, Berenice whence Egypt, Syria and Rome received Indian products (*Life of Western India*—Guthrie). The Commerce was at its height in the reign of Commodus, for a vessel was found near the Hindu temple of Vellore containing gold denarii of Emperors Trajan and Hadrian. There was also an overland trade through Palmyra.

(*Asiatic Researches* iii-332.; *Indian Antiquary* August 1876).

In the reign of Augustus, an embassy was sent from India, which he received at Samos. Elephants, pearls and precious stones were brought by the Ambassadors. In the reign of Emperor Claudius, a second embassy was sent from India. Four ambassadors met the Emperor and they gave him information about Ceylon. The traders to India brought back a knowledge of its religious systems. In this way the ideas of Christianity crept into India. We have definite proof that Pantaenus was sent by the Bishop of Alexandria to instruct Brāhmins in India.

In the Kṛishṇa legend, we can see some similarity with that of the birth of Jesus—Kṛishṇa's lying in the cow-stall, which corresponds to the manger, the shepherds and shepherdesses standing round him, the fiery meteor, the prophet Nārada informing King Kamsa that this child will kill him, the slaying of male children by Kamsa, the supernatural deeds of the child, his raising to life the dead son of Duhsālā, the cure of Kubjā and his power to take away sins have a semblance of similarity to the incidents of the life of Christ. But this legend of Kṛishṇa's life is of much later origin than the time of *Bhagavadgītā*. These incidents are not found in the *Mahābhārata* nor in the earlier literature of India.

But nearer home is Buddhism and it cannot be doubted that the religion that swayed the country for some centuries, had had no influence on the mind of the writer. It is more probable that the author put the principles of Buddhism in the mouth of Kṛishṇa, so that they might be adopted and followed by Hindus in general.

COLLABORATION OF SOME DIFFERENT TEXTS AND MSS OF THE BOOK.

Bonn Edition & Hills Edition.

a — MS of a well-written copy with 17 miniature paintings, dated 1868
Samvat (1812 A.D.)

b — MS of a small size 5 in. by 3, dated 1811 *Samvat* (1754 A.D.3.)
 Cal. B. G. = Calcutta Edition of *Bhagavatgītā*.

Cal. M. = Calcutta Edition of *Mahābhārata*.

P.C. = Paris Codex.

L.C. = London Codex.

73

Hill's Edition and Bonn Edition

MSS a and b

Ch. I. V. 8. <i>Saumadattistathaiva</i>	<i>Somadattastathaiva</i> —a <i>Somadattistathaiva</i> —b
Ch. I. V. 37. <i>Sabāndhavān</i>	<i>swabāndhavān</i> —a & b
Ch. III. V. 12. <i>apradāya</i>	<i>apradāya</i> —a & b
Ch. III. 23. <i>Varteya</i> —Bonn	<i>Varteyam</i> —a & b
	<i>Varteyam</i> —Hill

Other readings

Ch. I. V. 8. <i>Saumadattirjayadrathāḥ</i>	<i>Saumadattirjayadrathāḥ</i> —Cal. M.
Ch. I. V. 37. <i>Sabāndhavān</i>	<i>Swabāndhavān</i> —Cal. B. G.
Ch. III. V. 12. <i>apradāya</i>	<i>na pradāya</i> —Cal. B. G.
Ch. III. 23. <i>Varteya</i> —Bonn	<i>Varteyam</i> —Cal. B. G.
	—Cal. M.
	—L. MSS.
Ch. III. V. 28. <i>Vartanta</i>	<i>Vartante</i> —(Lassen)
Ch. III. 39. <i>dushpūrena</i>	<i>du(h)pūrena</i> —Cal. B. G.
	—b

Hill's Edition and Bonn Edition	MSS a and b	Other readings
Ch. IV. 23. <i>Muktasya</i>	<i>muktasya</i> —a & b	<i>yuktasya</i> —(Thomson)
Ch. V. 26. <i>yatinām</i>	<i>yatinām</i> —a & b	<i>yatinām</i> —Cal. B. G.
Ch. V. 21. <i>yatsukhaṁ</i>	<i>yatsukhaṁ</i> —a & b	<i>ya(h)sukham</i> —(Thomson)
Ch. VI. 39. <i>etan me</i>	<i>etanme</i> —a & b	<i>etanme</i> —Cal. B. G. —Cal. M.
Ch. VII. 23. <i>Chetasīṁ</i> —Bonn <i>Medhasīṁ</i> —Hill	<i>medhasīṁ</i> —a & b	<i>medhasāṁ</i> —Cal. B. G.
Ch. VII. 29. <i>Jarāmarana</i>	<i>Jarāmarāṇa</i>	<i>Jainamarāṇa</i> —(Thomson)
Ch. VIII. 8. <i>Chetasāñanayagāminā</i> —Bonn <i>Chetasāñayagāminā</i> —Hill	<i>Chetasāñanayagāminā</i> —a <i>Chetasāñayagāminā</i> —b	<i>Chetasāñanayagāminā</i> —Cal. M. L. Codd
Ch. IX. 7. <i>Māmakīm</i> —Bonn <i>Māmikām</i> —Hill	<i>māmikām</i> —a & b	<i>māmikāṁ</i> —P. Codd
Ch. IX. 10. <i>Mayādhyakṣeṇa</i>	<i>mayādhyakṣena</i> —a & b	<i>mayadhyaksena</i> —Cal. B. G.
Ch. IX. 21. <i>evam trayidharmaṁ</i>	<i>ibid</i> —a & b	<i>evam hi traividharmyam</i> (<i>madhusudana</i>)
Ch. IX. 33. <i>bhaktā P. & L.</i> Codd	<i>ibid</i> —a & b	<i>bhaktyā</i> —Cal. B. G. P. Codd. Berlin MS.
Ch. X. 41. <i>Urjitaṁ</i>	<i>ūrjitaṁ</i> —a <i>urjitaṁ</i> —b	<i>Varjitāṁ</i> —Cal. B. G.

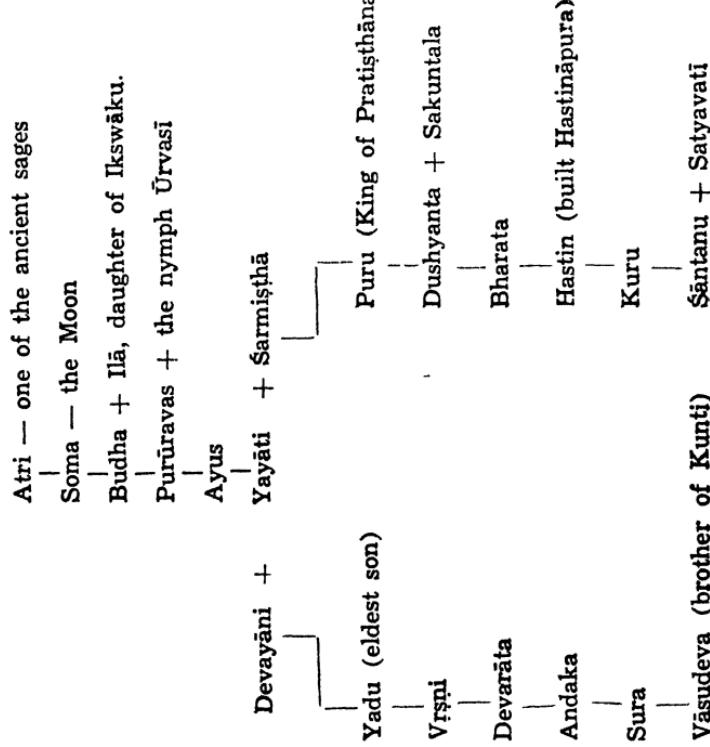
Ch. X.	42.	<i>jñanena</i> —Bonn <i>jñātena</i> —Hill	<i>ibid</i> —a & b	<i>jñātena</i> —Cal. B. G.
Ch. XI.	2.	<i>bhavaṇyam</i> —Bonn <i>bhavāpyayam</i> —Hill <i>bhavāpyayam</i>	<i>bhavāpyayam</i> —a & b	<i>bhavāpyayam</i> —Cal. M. —Dr. Radhakrishnan
Ch. XI.	7.	<i>ihaikasthāṁ-jagat</i>	<i>ibid</i> —a & b	<i>ihaikām yajjagat</i> —Cal B. G.
Ch. XI.	8.	<i>sak্যase</i> —Bonn <i>sak্যase</i> —Hill <i>sak্যase</i>	<i>sak্যase</i> —a & b	<i>Sak্যase</i> —Dr. Radhakrishnan
Ch. XI.	11.	<i>dīptāṁ</i> —Bonn <i>devāṁ</i> —Hill	<i>devam</i> —a & b	<i>devam</i>
Ch. XI.	12.	<i>bhāḥ</i> <i>bhāḥ</i>	<i>bhāḥ</i> —a & b	<i>bhā</i> —(Lassen) —Dr. Radhakrishnan
Ch. XI.	16.	<i>Viśvarūpa</i>	<i>Viśvarūpam</i> —a & b	<i>Viśvarūpam</i> —Cal. M. Cal. B. G.
Ch. XI.	28.	<i>abhiwijvalanti</i>	<i>ibid</i> —a & b	<i>abhitoh̄ valanti (Śrīdhara)</i>
Ch. XI.	41.	<i>tavemāṁ</i> —Bonn <i>tavedāṁ</i> —Hill	<i>tavedāṁ</i> —a & b	<i>tavedāṁ</i> —Cal. M. L. Codd.

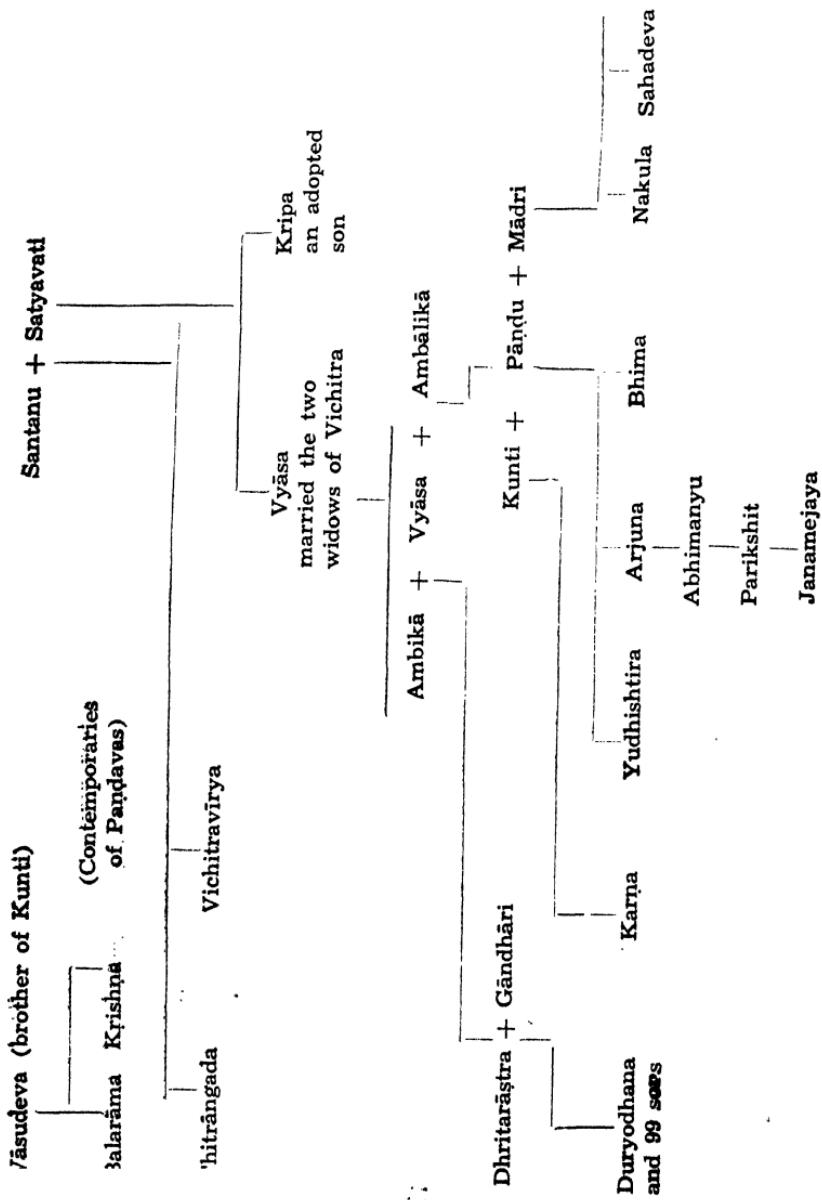
Hill's Edition and Bonn Edition	MSS a and b	Other reading:
Ch. XI. 43. <i>gurōr gurūr</i>	<i>gurur</i> —a & b	<i>gurur</i> —Cal. B. G. & M.
—Dr. Radhakrishnan		
Ch. XII. 20. <i>dharmyāmṛtam</i>	<i>dharmyāmṛtam</i> —a <i>dharmmāmṛtam</i> —b	<i>dharmaṁṛtam</i> (<i>Madhusüdana</i>)
Ch. XIII. 1. <i>Kṣetrajñāmiti</i> —Bonn <i>Kṣetrajñā iti</i> —Hill <i>Kṣetrajñā iti</i>	<i>kṣetrajñāmiti</i> —a <i>kṣetrajñā iti</i> —b	<i>Kṣetrajñā iti</i> —P. Codd.
—Dr. Radhakrishnan		
Ch. XIII. 17. <i>dhisitām</i>	do—a & b	<i>niśitām</i> —(Lassen)
Ch. XIV. 23. <i>avatīṣṭati</i>	do—a & b	<i>anutīṣṭati</i> (<i>Madhusüdana</i>)
Ch. XV. 3. <i>tathopalabhyate</i>	do—a & b	<i>Upalabhyam</i> —(Lassen)
Ch. XV. 7. <i>Manahṣaṣṭhāni</i>		<i>manahṣaṣṭāni</i> —(Lassen)
Ch. XV. 13. <i>Chausadhiḥ</i> —Bonn <i>Chausadhiḥ</i> —Hill	<i>Chausadhiḥ</i> —a & b <i>Chau'sadhiḥ</i>	<i>Chausadhiḥ</i> —Cal. M. & <i>Madhusüdana</i>
—Dr. Radhakrishnan		
Ch. XVI. 2. <i>alolatvāṁ</i> —Bonn <i>alouptam</i> —Hill <i>alouptvāṁ</i>	<i>alolutvāṁ</i> —a & b	<i>alolutvāṁ</i> —Cal. B. G.
—Dr. Radhakrishnan		

Ch. XVI. 3.	<i>nātimānītā</i>	do—a & b	<i>nābhimānītō</i> —(Lassen)
Ch. XVI. 4.	<i>abhimānāśca</i>	do—a & b	<i>atimānāśco</i> (<i>Madhusūdana</i>)
—Dr. Radhakrishnan			
Ch. XVI. 11.	<i>upāśritāḥ</i>	do—a & b	<i>apāśritāḥ</i> (<i>Madhusūdana</i>)
Ch. XVI. 13.	<i>labdhamimām</i>	<i>labdhamidam</i> —a <i>labdhamimam</i> —b }	<i>labdhamidam</i> —P. Cod.
Ch. XVII. 2.	<i>tām</i>		<i>labdhamimam</i> —Cal. B. G.
Ch. XVII. 6.	<i>Karṣayantāḥ</i> —Bonn	do—a & b	<i>tāḥ</i> —(Lassen)
	<i>Karṣayantāḥ</i> —Hill		<i>Karṣayantāḥ</i> —Cal. B. G.
Ch. XVII. 11.	<i>yasṭavayām</i>	do—a & b	<i>yaṣṭavaya</i> —(Cod. Gotting)
Ch. XVII. 13.	<i>aśṛṣṭānnām</i>	do—a & b	<i>amṛṣṭānnām</i> —(Cod. Gotting)
Ch. XVII. 15.	<i>abhyāsanām</i> —Bonn	abhyāsanām—a & b	<i>abhyāsanām</i> —(Cal. B. G.)
	<i>abhyāsanām</i> —Hill		
—Dr. Radhakrishnan			
Ch. XVII. 17.	<i>tat</i>	do—a & b	<i>tu</i> —(Cod. Gotting)
Ch. XVIII. 12.	<i>tyāgiṇām</i>	do—a & b	<i>tyāgiṇīām</i> —(Cal. B. G.)
Ch. XVIII. 13.	<i>panchamāni</i> —Bonn	<i>panciṭāni</i> —a & b	<i>panciṭāni</i> —Cal. B. G.
	<i>pančhaiṭāni</i> —Hill		<i>pančhaiṭāte</i>
—Dr. Radhakrishnan			

Hill's Edition and Bonn Edition	MSS a and b	Other readings
Ch. XIII. 15. <i>nyāyayāmī</i>	<i>nyāyamī</i> —a & b	<i>nyāyamī</i> —P. Cod.
Ch. XVIII. 22. <i>ahetukam</i>	do—a & b	<i>ahetukamī</i> (<i>Madhusūdana</i>)
—Dr. Radhakrishnan		
Ch. XVIII. 28. <i>naishkr̥tikah</i>	<i>naikrtikah</i> —a & b	<i>naikrtikah</i> —(Cal. M.)
Ch. XVIII. 35. <i>vimuncati</i>	do—a & b	<i>vimuncanti</i> —Cal. B. G.
Ch. XVIII. 43. <i>Kṣetrāṇi Karma</i>	do—	<i>Kṣetrakarma</i>
Ch. XVIII. 44. <i>gorakṣya</i>	do—a & b	<i>gururakṣya</i> (<i>Madhusūdana</i>)
Ch. XVIII. 64. <i>dr̥ḍhamatistato</i>	<i>dr̥ḍhamatistato</i> —a	<i>dr̥ḍhamatitato</i> —P. Cod.
<i>dr̥ḍham</i> iti <i>tato</i>	<i>dr̥ḍhamatitato</i> —b }	<i>dr̥ḍhamatito</i> —Cal. B. G.
—Dr. Radhakrishnan		
Ch. XVIII. 66. <i>mocayisyāmī</i>	<i>mokṣayisyāmī</i> —a & b	<i>mokṣayisyāmī</i> —Cal. B. G. & M.
—Bonn		
Ch. XVIII. 67. <i>nātāpaskāya</i>	do—a & b	<i>atapasyāya</i> —(Lassen)
Ch. XVII. 71. <i>muktahśubhāllokān</i>	do—a & b	<i>muktośubhāllokān</i> —Thomson
<i>muktah</i> <i>subhāllokān</i>		
—Dr. Radhakrishnan		
Ch. XVIII. 75. <i>etadyahyamahāmī</i>	do—a & b	<i>etad gṛhyatamaṁ paraṁ</i>
<i>param</i>		
Ch. XVIII. 78. <i>bhūtirdruvāñitimatir</i>	<i>bhūtirdruvāñitimatir</i> —a	<i>bhūtirdruvāñitimatir</i> —b }
<i>mātir</i>		—Cal. B. G. & P. Cod.

LINE OF DESCENT OF THE LUNAR DYNASTY





CHAPTER I

(1)

धृतराष्ट्र उवाच
Dhṛtarāṣṭra Uvāca |

Dhṛtarāṣṭra said.

धर्मक्षेत्रे	कुरुक्षेत्रे	समवेता	युयुत्सवः ।
<i>Dharma-kṣetre</i>	<i>kuru-kṣetre</i>	<i>samavetā</i>	<i>yuyutsavah</i>
On the sacred plain	on Kurukshetra	assembled together	eager to fight
मामकाः	पांडवाश्चैव	किमकुर्वत	संजय ॥

Māmakāḥ pāṇḍavāś-chaiva / kimakurvata Sañjaya |
 Our (army) and of the Pāṇḍavās what did they do O Sañjaya.

O Sañjaya! When my army and that of the Pāṇḍavas assembled on the sacred plain of Kurukṣetra, eager to fight (tell me) what they did.

(2)

संजय उवाच ।
Sañjaya Uvāca |

Sañjaya said.

दृष्ट्वा तु पाण्डवानीकं व्युढं दुर्योधनस्तदा ।
Dṛṣṭvā tu pāṇḍavānīkam vyūḍham duryodhanas-tadā,

Seeing army of the Pāṇḍava's arrayed	Duryodhana then
आचार्यमुपसंगम्य	राजा वचनमब्रवीत् ॥
<i>Achāryam-upasangamya</i>	<i>rājā vachanamabrat</i>

To teacher approaching the King words spoke.

Seeing the army of the Pāṇḍavas drawn up for battle, King Duryodhana approached his preceptor and spoke thus:

(3)

पश्यैतां पाण्डुपुत्राणाम् आचार्य महतीं चमूम् ।
*Paśyaitām pāṇḍu-putrāṇām : āchārya mahatīm
chamūm |*

Look at these of the sons of Pāṇḍu O preceptor great army.

व्यृद्धां द्रुपदपुत्रेण तत्र शिष्येण धीमता
Vyūdhām drupada-putreṇa tava śiṣyeṇa dhīmatā ||
 Set in array by the son of your by disciple wise.
 Drupada

O preceptor, look at the vast army of the sons of Pāṇḍu drawn up (for battle) by thy wise pupil, the son of Drupada.

(4)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
Atra śūrā maheṣvāsā Bhīmārjunasamā yudhi |
 Here heroes, bearing great, Bhima and Arjuna equal in
 bows battle
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
yuyudhāno Virāṭaś-ca Drupadaś-ca mahārathah ||
 Yuyudhāna Virāṭa and Drupada and lord of great car

Here are heroes equal in prowess to Bhīma and Arjuna,—viz. Yuyudhāna, Virāṭa and Durpada, the lord of a mighty car.

Yuyudhāna was also known as Sātyaki, He was of the Yadu race and his territory was to the west of Yamuna. He was Kṛiṣṇa's charioteer.

Virāṭa was the king of Matsyas. The Pāṇḍavas lived in disguise for one year in his court. His country formed part of the Dharmakṣetra on the sacred plain. This was the flat plain lying between the

rivers Yamunā and Sarasvati. The river Sarasvati is often mentioned in the Rig-Veda and it existed up to the time of this war but disappeared, perhaps due to natural reasons in later times. The Brahmarṣi-Desa or country mentioned in Manu and other law codes included the plain of Kurukṣetra, Matsya Pāñcāla and Sūrasenaka. This was the land of the sages, and was the 'Holy land'. Perhaps this was due to the fact that Vedic rishis, after leaving the Himalayas, settled down here and developed their Brāhmaṇical system. Śatapatha Brāhmaṇa (XIV-1-2) mentions it: "The gods Agni, Indra, Soma, Viṣṇu and all the other gods except the Aśvins were present at the sacrifice." Hence, it is said, that Kurukṣetra is the place where the gods offered sacrifice.

Drupada was the king of Pāñchāla. Drupada and Drona studied together in their childhood. In later life Drupada became a king and Drona remained poor. One day his only son Aśvatthāmā was crying for milk and the poor mother, unable to secure milk, mixed rice powder in water and gave it to her child as a substitute for milk. This touched the mind of Drona. He cursed his poverty. He just then remembered his friend of boyhood, Drupada. He went to him and wanted to see him as a friend. Drupada was proud, rolling in wealth; he said with contempt: "What! a poor Brāhmaṇ friend of a king? Drive him out." The messengers of Drupada insulted Drona. Drona returned—not to his home but to Hastināpura and became the teacher of the Pāñdavas and Kauravas. He decided to avenge the insult of Drupada. So when Arjuna became the best of his pupils, he, in token of his student-fee, asked Arjuna to defeat Dru-

pada and bring him before him. In those days students had to give a fee to their Preceptor as a token of their gratitude. Arjuna defeated Drupada, bound him with chains and brought to Drona. Drona said, "Now my friend! can you recognise me?" Drupada asked his forgiveness and then was set at liberty. He didn't forget this insult. So in this great battle he took the side of the Pāṇḍavas and on the 14th day of the battle, he killed and beheaded Drona.]

(5)

धृष्टकेतुरुचेकितानः	काशिराजस्च	वीर्यवान् ।
<i>Dhṛṣṭaketuśchekitānah</i>	<i>Kāśirājaśca</i>	<i>vīryavān</i>
Dhṛṣṭaketu and Chekitāna	Kāśi's King	and brave
पुरुजित्कुन्तिभोजश्च	शैव्यश्च	नरपुणगवः
<i>Purujītkuntibhojaśca</i>	<i>śaibyaśca</i>	<i>narapuṇagavaḥ</i>
Purujit Kuntibhoja and	Saibya and	chief of men.

Dhṛṣṭaketu, Chekitāna, the brave king of Kāśi, Purujit, Kuntibhoja, and the mighty chief of the Sibis.

Dhṛṣṭaketu was the king of the Chedi tribe; his capital was Śuktamati. He was brother-in-law of Nakula.

Chekitāna was only an ally of the Pāṇḍavas. King of Kāśi (Benares) joined the Pāṇḍavas as he had some grudge against Bhīṣma. King of Kāśi had three daughters—Ambā, Ambikā and Ambālikā. He wanted to give them away in marriage to the greatest hero of the day. All the Kings were invited. But Princess Ambā was in love with King Śālva, who was a great hero. The princess could not speak out her heart but expected that Śālva will be able to defeat all and take her as his bride. Things did not happen as expected. To this meeting came Bhīṣma—not to marry himself but to secure brides to his weak

brothers Chitrāngada and Vichitravīrya. Śālva was defeated by Bhīṣma and the victor took hold of princess Ambā's hand and lifted her to his chariot with her sisters. Ambā said that she had already given her heart to Śālva, so she cannot marry his brothers. So Bhīṣma sent her with due respect to Śālva. Śālva insulted Ambā and turned her out. Ambā, dejected, returned to Bhīṣma and said that he interfered in her life and as he lifted her, holding her hand in the public, he must marry her. Bhīṣma said that it is not possible, as he is bound by promise. Ambā rebuked Bhīṣma severely. She then returned to her fathers' house. Her parents, too, treated her with contempt. Poor Ambā had no place to go. She decided to avenge the wrong done to her. Bhīṣma was her target. It was he who was responsible for her woe. So she left her father's home and went to the forest where she spent days and nights in deep meditation. The great god Siva was touched by her penance and appeared before her. "What do you want?" asked the great Lord. "I want to kill Bhīṣma," said Ambā.

"You want to do something which is impossible in this form of yours. I am pleased with your devotion and I grant you this boon that you will be able to kill him in your next life." So saying Siva disappeared. After her long trials and meditation came the boon as a shower to quench her parched life. She felt tired of her existence and making a large fire flung herself into the midst of the flame, happy to think that she will be able to avenge the wrong-doer. In the next birth she was born as a child of Drupada. She was transformed into a man by divine power. When none could kill Bhīṣma, Kṛiṣṇa who knew the

secret, told Arjuna to fight with Bhīṣma, with this son of Drupada called Śikhaṇḍi, before him. Arjuna did so. Bhīṣma knew who was Śikhaṇḍi. He cannot aim at a woman! So he remained quiet without fighting. Arjuna's sharp arrows, soon pierced his body and the hero dropped down on the ground. Purujit and Kuntibhoja were two brothers. Kuntibhoja had no children, so he adopted Prithā, as his daughter, who came to be known as *Kunti* and married Pāṇḍu.

There was a race called Śibi and their king was known as Śaibya. Greeks called them Śibae.

(6)

युधामन्युश्च	विक्रांतं	उत्तमौजाश्च	वीर्यवान् ।
Yudhāmanyuśca	vikrānta	uttamaujāśca	vīryavān
Yudhāmanyu and	the bold	Uttamaujas and	the brave
सौभद्रो	द्रौपदेयाश्च	सर्व एव	महारथः:
Saubhadro	Draupadeyāśca	sarva eva	Mahārathāḥ

Subhadra's Draupadi's sons all, possessing great son and chariots.

Yudhāmanyu, the bold, Uttamaujas the brave, son of Subhadra, Draupadi's sons, all having great chariots.

Yudhāmanyu, and Uttamaujas were known as leaders in Pāṇḍu host.

Subhadra's son was Abhimanyu; he was as great a warrior as his father Arjuna. During the period of exile, Arjuna once went to see Kṛṣṇa. There he saw Subhadra, sister of Kṛṣṇa. He wanted to marry her. But the tribal rules did not permit it. So Kṛṣṇa's kinsmen were against this marriage. Kṛṣṇa, however, advised Arjuna to steal her away. One day, Arjuna,

took Subhadrā on his chariot and drove her away from Dwārakā. The Yadus followed the car, a fight ensued. Subhadrā became the charioteer of Arjuna, and as she drove the chariot, Arjuna fought and routed the Yadu army. He then married Subhadrā. Their son was Abhimanyu, a boy of tender age who came to fight. The manner in which all the great warriors of the Kurus surrounded this little boy and slew him mercilessly is very touching. But Arjuna avenged the death of his son. Draupadi had five sons: Prativindhya Sūtasoma, Śrutakīrti, Śatānika and Śrutasena. They were sons of the five brothers.

(7)

अस्माकं तु विशिष्ठा ये तान्निबोध द्विजोत्तम !
Asmākam tu viśiṣṭhā ye tānnibodha dvijottama |

Ours the most them know best of Brāhmins
 distinguished thou

नायका मम सैन्यस्य संज्ञार्थं तान्नवीमि ते
Nāyakā mama sainyasya samjnārtham tānbravīmi te ||
 Leaders of my army that thou may them I say to you
 know

O best of Brahmins! now know the chiefest of the host, the captains of my army; I say them to you so that thou mayst know them.

(8)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
Bhavānbhīṣmaśca Karnaśca Kṛpaśca samitiñjayah |
 Yourself Bhishma and Karna and Kripa and victor of battle
 अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥
Aśvatthāmā Vikarnaścha Saumadattiśtathaiva ca ||
 Aśvatthāmā Vikarṇa and Somadatta's son also and

Thyself, Bhīṣma, Kārṇa, Kṛpa, Victors of War, Aśvatthāma, Vikraṇa and the son of Somadatta also.

Bhīṣma was the Commander-in-Chief of the Kaurava army; he was slain by Arjuna on the 10th day. Kārṇa was a leader of the Kurus. Mystery surrounds the birth of Karna. Kunti, before her marriage, was blessed by a sage that she will get as her husband anyone she wished. After the departure of the sage, to test the truth of the words of the sage, Kunti prayed to the Sun-god to be her husband. The Sun appeared, and their son was Karna. He was born with an armour and a pair of ear-rings. So long as he had the armour on his body, no one could defeat him on the battle-field. Kunti could not keep the child, so she put him in a basket and drifted it in the stream. The basket with the baby came floating to the place where Charioteer Suta was bathing. He had no children, so he picked up this child and brought him up as his son. Thus Kārṇa, though born of Kshatriya blood, was known as Charioteer's son. Once when Arjuna insulted him as being low-born, Duryodhana made him king and raised his status. At the battle of Kurukshetra, Kunti tries to win him over to the side of the Pāṇḍavas. So, one day, when he was at his prayers, Kunti went to him and revealed to him the secret of his birth. He was deeply touched and rebuked her to keep it a secret so long. But he said, "now it is too late. I have eaten the bread of Duryodhana, so I must be faithful to him. In the battle either I or Arjuna will die, you will be the mother of five sons." So saying he took leave of her.

Arjuna was the son of Indra. So Indra, to ensure the victory of Arjuna in the war, came in the guise of a Brahmin to Karna, one morning when he was

engaged in worship. Karna was known for his charity. After worship, whoever will come to him with a prayer, that must be fulfilled by him. This Brahmin Indra came and asked him to give him his armour and his earrings. Karna knew that this means his defeat and death. Yet he gave them away knowing well that he is going to face his death.

Kṛpa was the brother of Kṛpi, wife of Droṇa. Aśvatthāmā was the son of Droṇa. He avenged his father's death by killing Dhṛṣṭadyumṇa and the five sons of Pāṇḍavas at dead of night by entering Pāṇḍava camp. Vikarṇa was the 3rd brother of Duryodhana. Saumadatti was the son of Somadatta, King of the Bahikas, whose land was between Indus and Sutlej.

(9)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
Anye ca bahavah śūrā madarthe tyaktajīvitāḥ |

Others and many heroes for my sake surrender life

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥
Nānāśastrapraharaṇāḥ sarve yuddhavisāradāḥ ||

Various weapons and arms all versed in war bearing

And for my sake, many other heroes are giving up their life all armed with various kinds of weapons and skilled in war.

(10)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
Aparyāptam tadasmākam balam Bhīṣmābhiraṅkṣitam |

Insufficient then our forces by Bhishma commanded

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥
Paryāptam tvidametesām balam Bhīmābhirkṣitam ||
 sufficient these their army by Bhima commanded

This army of mine commanded by Bhīma is insufficient, but those forces commanded by Bhīma are sufficient.

(11)

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
Anayeshu ca sarveṣu yathābhāgamavasthitāḥ |

In these and in all as divisions are placed
 भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥
Bhīṣmamevābhirkṣantu bhavantah sarva eva hi ||
 Bhishma only guard you all

All of you in all the lines as placed in your divisions, guard only Bhīsha, every one of you!

(12)

तस्य संजनयन्हृं कुरुवृद्धः पितामहः ।
Tasya sañjanayanharsham Kuruvṛddhaḥ pitāmahāḥ |

To him for creating aged—Kuru grandfather
 cheerfulness

सिंहादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥
Siṁhanādaṁ vinadyoccaih śankham dadhmau pratāpavān ||
 Roar of a lion blared out on conch-shell blew
 high the fiery-hearted

To cheer him up, the aged Kuru grand-father, the fiery-hearted, blew his conch-shell blaring out a lion's roar on high.

(13)

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।
Tataḥ śāṅkhāśca, bheryaśca, paṇavānakagomukhāḥ |
 Then conchshells kettle-drums cymbals, drums and horns
 सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥
Sahasairvābhyaḥanyanta sa śabdastumulo-abhavat ||
 sound tumultuous was that suddenly were sounded
 Then the conch-shells, kettle-drums, cymbals,
 drums and trumpets and horns were sounded suddenly;
 that sound was tumultuous.

(14)

ततः श्वेतैर्हयैर्युक्ते महति स्यदने स्थितौ ।
Tataḥ śvetairhayaairyukte mahati syandane sthitau |
 Then with white horses yoked mighty in chariot both standing
 माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥१४॥
Mādhavaḥ pāṇḍavaśchaiva divyau śāṅkhau
pradadhmatuḥ ||
 Mādhava the son of Pāṇḍu and two celestial shells blew
 Then Mādhava or Śrikṛṣṇa and Pāṇḍava or
 Arjuna, standing both on their mighty chariots yoked
 with two white horses, blew their celestial trumpets.

(15)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
Pāñchajanyaṁ Hṛṣīkeśo devadattam Dhanañjayah |
 Pāñchajanya Sri Krishṇa Devadatta Arjuna
 पौण्ड्रं दध्मो महाशंखं भीमकर्मा
Paundram dadhmaṁ mahāśāṅkham bhīmakarmā
 Paundra blew the great shell terrible in deeds
 वकोदरः ॥१५॥
Vṛkodarah ||
 the wolf-hearted

1. Vṛkodara literally means having intestines like that of a wolf. This has to be understood metaphorically; probably on account of his verocity or ferocious nature he is termed as such and it actually refers to his nature, not to his body. Hence 'wolf-hearted'.

Hriṣikeś blew the *Pāñchajanya*, Dhanañjaya the *Devadatta*, and Vṛkodara terrible in deeds, blew *Pauṇḍra*.

Pāñchajanya was so called as it was made out of the bones of the demon *Pañchajana*. When Kṛṣṇa was studying with his teacher Sandipani, the son of his preceptor was drowned in the sea of Prabhāsa (sea near Gujarat) and was dragged to the bottom by this giant. Kṛṣṇa dived into the sea, slew the demon, and restored the son to the father. With the bones of the giant he made a trumpet in the form of a conch-shell. The trumpet of Arjuna is called *Devadatta* or ‘God-bestowed’ as it was a gift of Indra, whose son Arjuna was supposed to be.

(16)

अनंतविजयं राजा कुन्तिपुत्रो युधिष्ठिरः ।
Anantavijayam rājā Kuntiputro Yudhiṣṭhiraḥ |

Anantavijaya the Kunti's son Yudhiṣṭhira
 king

नकुलः महदेवश्च सुघोषमणिपुष्पकौ
Nakulah Sahadevaśca Sughoṣamaṇipuṣpakaū ||

Nakula Sahadeva and Sughoṣa Maṇipuṣpaka (both)

King Yudhiṣṭhira blew the *Anantavijaya*, Nakula and Sahadeva, *Sughoṣa* and *Maṇipuṣpaka* respectively.

Yudhiṣṭhira was the eldest of the Pāṇḍavas; he was well-known for his strict sense of justice and truthfulness. Even his enemies respected him for it. In this great war, when none could kill Drona, and the only way of killing him was to give him the news of the death of his son Aśvathāma, knowing full well that Drona will believe only the words of Yudhiṣṭhira, Kṛishṇa made him say loudly so that Drona can hear,

CHAPTER I

“Aśvathāma is dead” i.e. the elephant. Yudhishṭhīra could not tell a lie. The elephant Aśvathāma was killed. So he added at the end in low tone “iti gajah”. For this sin, he was punished after death. He could not reach heaven in human body.

The name of the trumpet means “Eternal Victory”. Nakula and Sahadeva were the sons of Mādrī, the second wife of Pāṇḍu. Nakula was skilled in horse-training and Sahadeva in astronomy and management of cattle.

[Sughosha = sweet-toned ; Maṇipushpaka = gem-flowered.]

(17)

काश्यश्च परमेष्वासः शिखण्डीः च महारथः ।
Kāśyaśca parameshvāsaḥ Śikhandī ca mahārathah |
Kaśī's king supreme bowman Sikhandin and of the mighty
and

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः
Dhrishṭadyumno Virātaśca Sātyakiścāparājitaḥ ||
Dhrisṭadyumna Virāta and Sātyaki and unsubdued

The supreme bowman, the king of Kāśī and Śikhandin of the mighty car, Dhrishṭadyumna, Virāta and the unconquered Sātyaki.

The King of Kāśī had a grudge against Bhīṣma. Śikhandin was princess Ambā in his former birth who got the boon to kill Bhīṣma. Śikhandin was born to Drupada as a girl but by some divine interference was transformed into a boy. The name comes from the circular arrangement of 3 to 5 locks of hair on each side of the head, a mark of the Kṣatriya or military caste.

(18)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवींपते ।
Drupado Draupadeyāśca sarvaśah prithivipate |
 Drupada son of Draupadi on everyside O Lord of Earth
 सौभद्रश्च महाबाहुः संखान्दधमुः पृथक्
Saubhadraśca Mahābāhuḥ saṅkhāndadhmuḥ prithak
 Son of Subhadrā strong-armed conch-shells blew severally.
 पृथक् ॥१८॥
prithak ||

O king of Earth! Drupada, the sons of Draupadi and the strong-armed son of Subhadrā all blew their trumpets severally.

(19)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
Sa ghosho Dhārtarāshṭrāṇām hṛidayāni vyadārayat |
 That uproar of the sons of hearts rent
 Dhritarāshṭra
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥
Nabhaśca prithivim chaiva tumulo vyanunādayan ||
 Sky and earth and tumultuously resound
 That noise rent the hearts of the sons of Dhritarāshṭra and made heaven and earth resound tumultuously.

(20)

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
Atha vyavasthitāndriṣṭhvā Dhārtarāshṭrān kapi-dhvajah |
 Then drawn up (for battle) the sons of Dhritarāshtra the
 seeing ape-bannered

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥
Pravritte sastrasampāte dhanurudyamya pāñdavah ॥

Began arrows to fly the bow taking up Pāṇḍu's son

Then, seeing the sons of Dhritarāshtra drawn up for battle, the ape-bannered son of Pāṇḍu took up his bow with all weapons set forth.

[Indian warriors carried their standards on their war chariots. Arjuna's banner had the emblem of an ape. So he was called 'ape-bannered'.]

(21)

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
Hrishīkeśam tada vākyamidamāha mahīpate |

To Hrishikesha then words these said O Lord of earth

अर्जुन उवाच ।
Arjuna uvācha

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत
Senayorubhayor ratham sthāpaya me-acyuta ||
 -madhye

Armies both between the chariot place my O Achyuta.

Then to Hrishikesha, Lord of the Earth, Arjuna said these words:

Arjuna said:

O Achyuta, between the two armies draw up my chariot.

[Kṛishṇa's name is Hrishikeśa. It is derived probably from *Hrish* = to become strong or stiff and *Keśa* = hair. Kṛishṇa is represented as having strong curly hair of Auricomus applied to Apollo.

Acyuta is an epithet of Kṛiṣṇa. The word is found in R.V. (I 52.2) where a mountain is said to be achyuta unshaken and unmoved by torrents. In the Pāli Dāthavana (1-3) achyuta is applied to a state of nibbāna (nirvāna). Here it can be rendered as "O Immortal one!"]

(22)

यावदेतान्निरिक्षेऽहं	योद्धुकामानवस्थितान् ।	
Yāvadetānnirikshe-aham	Yoddhukāmānavasthitān	
While these behold I	for war wishing are standing	
कैर्मया	सह	योद्धव्यमस्मिन् रणसमुद्दमे ॥
Kairmayā	saha	yoddhavyamasmin rāṇasamu
		-dyame

With whom me with should fight in this war hard toil.

While I look at these men standing eager for battle, and (find) with whom must I fight in the hard toil of war.

(23)

योत्स्यमानानवेक्षेऽहं	य एतेऽत्र समागताः ।
Yotsyamānānavekshe-aham	ya ete-atra samāgatāḥ
Eager to fight look I	who these here assembled
धार्तराष्ट्रस्य	दुर्बुद्धेषु द्वे प्रियचिकीर्षवः ॥
Dhārtarāṣṭrasya	durbuddheryuddhe priyacikīr-
	shavah

Of the sons of perverse in the battle fulfil pleasure of Dhritarāshtra

I would look earnestly on those who are assembled here and are about to fight to fulfil the pleasure of the evil-minded son of Dhritarāshtra.

(24)

मंजय उवाच ।

Sañjaya Uvācha

Sañjaya spoke

एवमुक्ताः	हृषीकेशः	गुडाकेशः	भारतः ।
<i>Eva mukto</i>	<i>Hṛiṣīkeśo</i>	<i>Gudākeśena</i>	<i>Bhārata</i>
So being said	Hrishikeśa	by Guḍākeśa	O son of Bharata
सेनयोरभयोर्मध्ये		स्थापयित्वा	रथोत्तमाम् ॥
<i>Senayorubhayormadhye</i>		<i>sthāpayitvā</i>	<i>rathottamām</i>
Of armies both in the middle		placing	the best of the chariots

O son of Bharata! being addressed by Guḍākesa, Hrishikeśa placed the best of the chariots between the two armies.

[Guḍākeśa is the name of Arjuna. Grammarians split up the word as Guḍāka (sleep) īśa (lord) but probably guda (a mass, a ball) + keśa (hair) meaning curly hair is more appropriate as it will be similar in sense to Hrishikeśa, whose friend Arjuna was.]

(25)

भीष्मद्रोणप्रमुखतः	सर्वेषां	महीक्षिताम् ।	
<i>Bhiṣmadrona</i>	<i>sarveṣām</i>	<i>ca</i>	<i>mahikṣhitām</i>
- <i>pramukhataḥ</i>			
Bhīṣma Drona before the face	all	and	rulers of earth
उवाच	पार्थ	पश्यैतान्समवेतान्कुरुनिति ॥	
<i>Uvāca</i>	<i>Pārtha</i>	<i>paśyaitānsamavetānkurūniti</i>	
Said	son of Prithā	behold these assembled Kurus	

In the presence of Bhishma, Drona and all rulers of the Earth he said, "O son of Prithā! behold these assembled Kurus!"

[Pārtha is another name of Arjuna. Kunti's name was Prithā and hence Pārtha.]

(26)

त्रापश्यतस्थितान्वार्थः	पितृनय	पितामहान् ।
<i>Tatrāpasyatsthitānpārthah</i>	<i>pitrinatha</i>	<i>pitāmahān</i>
There saw standing Partha	fathers then	grandfathers
आचार्यान्मातुलान्भ्रातृन्	पुत्रान्पौत्रान्सखींस्तथा ॥	
<i>Acāryānmātulānbhrātrin</i>	<i>putrānpautrān-</i>	<i>sakhīnstathā</i>
Masters, maternal uncles brothers	sons, grandsons,	comrades also.

The son of Prithā saw there standing fathers, grandfathers, masters, maternal uncles, brothers, sons and grandsons, and also friends.

(27)

शवशुगन्सुहृदश्चैव	सेनयोरुभयोरपि ।
<i>Svaśurānsuhridascaiva</i>	<i>senayorubhayorapi</i>
Fathers-in-law friends and	of the army of both too
तान्समीक्ष्य स कौन्तेयः	सर्वान्बन्धुनवस्थितान् ॥
<i>Tānsamīkshya sa Kaunteyah</i>	<i>sarvānbandhiunava</i>
	<i>-sthitān</i>
Them seeing that Kunti's son	all kinsmen in array.

Fathers-in-law, friends too in both the armies. When the son of Kunti saw all these kinsmen in array.

(28)

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
Kripayā parayāviṣṭo viṣīdannidamabrvit |
 By compassion deep was filled being sad these said

Filled with deep compassion and with sorrow
said thus:

अर्जुन उवाच ।

Arjuna uvāca

Arjuna said:

दृष्ट्वेमं स्वजनं कृष्णं युयुत्सुं समुपस्थितम् ॥
Drishtve- svajanam Kṛishṇa yuyutsum samupa-
mam *sthitam ||*
 Seeing these kinsmen O Krishṇa wishing to fight
present or drawn up.

Seeing these kinsmen, O Krishṇa, drawn up eager
to fight.

(29)

सीदंति मम गात्राणि मुखं च परिशुष्यति ।
Sidanti mama gātrāṇi mukham ca pariśuṣyati |
 Grow my limbs mouth too is parched
faint

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
Vepathuśca śarīre me romaharshaścha jāyate ||
 Trembles too in body mine hair erect stands.

My limbs give way and my mouth is dried up,
my body trembles and my hair stands erect.

(30)

गांडीवं त्रमते हस्तात्वकचैव परिदद्यते ।
Gāndīvam sramate hastāttvakcaiva paridahyate |
 गांडीवा लिप्ते वृन्द स्त्रीवृन्दात् भ्रमतीव च म मनः ॥
Gāndīva slips from hand skin too is burning
Na ca śaknomya- bhramatīva ca me manah ||
-vasthātum
 Not I can or able to stand up seems to reel my mind
 (brain)

Gāndīva slips from my hand, my skin is burning.
 I am unable to stand upright, my brain seems to reel.

(31)

निमित्तानि च पश्यामि विपरितानि केशव ।
Nimittāni ca paśyāmi viparitāni Keśava |
 Omens too I see adverse O Keśava
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥
Na ca śreyo-anupaśyāmi hatvā svajanamāhave ||
 Not good I foresee killing kinsmen in battle.

Unfavourable omens I see, O Keśava! Nor do I foresee any good by killing my kinsmen in the battle.
 [nimitta has a double meaning: Cause and omen.]

(32)

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
Na Kānkṣe vijayam Kṛṣṇa na ca rājyam sukhāni ca |
 Not I desire victory O Krishna nor too kingdom pleasures too.
 किं नो राज्येन गोविदं किं भोगैर्जीवितेन वा ॥
Kim no rājyena Govinda kim bhogairjīvitena vā ||
 what we with O Govinda what with delight with life or
 sovereignty

O Krishna! I desire not victory, neither the kingdom nor the pleasures. Of what avail can sovereignty be to us, what with pleasures or even life?

[Govinda is Kṛiṣṇa's name and is connected with his cow-keeping in Gokula. But Bhandarkar has pointed out that this is connected with a legend of Kṛiṣṇa's finding the earth (*go*). The origin of the name can be traced to the Rig-Veda where *Govid* is used as an epithet of Indra meaning that 'Indra, finder of the cows'. Govinda may be a later form of this word.]

(33)

They for whose sake we desire kingdom, wealth and pleasures, are here arrayed in battle surrendering their lives and wealth.

(34)

आचार्यः	पितरः	पुत्रास्तथैव	च	पितामहाः।
<i>Achāryāḥ</i>	<i>pitaraḥ</i>	<i>putrāstathiva</i>	<i>ca</i>	<i>pitāmahāḥ</i>
Teachers	fathers	sons even	and	grandsires
मातुलाः	श्वशुराः	पौत्राः	श्यालाः	संबन्धिनस्तथा ॥
<i>Mātulāḥ</i>	<i>śvaśurāḥ</i>	<i>pautrāḥ</i>	<i>śyālāḥ</i>	<i>sambandhinastathā</i>
maternal Uncles	fathers-in-law	grandsons in-law	brothers-in-law	relatives too

Teachers, fathers, sons, and even grandsires, maternal uncles, fathers-in-law, grandsons, brothers-in-law and even relatives.

(35)

एतान्न	हन्तुमिच्छामि	घनतोऽपि	मधुसूदनं ।
<i>Etānna</i>	<i>hantumichchhāmi</i>	<i>ghnato-<i>api</i></i>	<i>mudhusūdana</i>
These	to kill I wish	being killed	O Madhusūdana
not		even	
अपि	त्रैलोक्यराज्यस्य	हेतोः कि नु महीकृते ॥	
<i>Api</i>	<i>trailokyarājyasya</i>	<i>hetoh kim nu mahikrite</i>	
Even	three world's sovereignty	for the what of (for) cause	earth's sake

These I do not wish to kill, O Madhusūdana! though I am slain, even for the sake of the sovereignty of the three worlds, and how much less for (this) earth?

[The three worlds are heaven, earth and hell. Also used for *Bhū*, *bhuvaḥ*, *svaḥ* meaning, the world of men, the interspaces of semi-divine beings and the heaven of the Devas.

According to mythology, the three kingdoms were in the possession of the demon Bali. Vishṇu, desiring to possess them appeared before Bali in the form of a dwarf and asked for as much land as he could step over in three steps. Bali granted the request and Vishṇu taking his own form stepped over the three worlds, but gave place to Bali in Pātāla or hell.

Madhusūdana is a name of Kṛṣṇa meaning 'The slayer of Madhu.]

(36)

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दनं ।

Nihatya Dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdanaḥ |

By slaying sons of Dhritarāshtra what pleasure would be
to us O Janārdana

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥

Pāpamevāśrayedasmān hatvaitānātatayinah ||

Guilt even cleave to us by killing these with outstretched bows.

By slaying these sons of Dhritarāshtra what joy can we get, O Janardana! Even sin will cleave to us if we slay these with outstretched bows.

[Janārdana is a name of Kṛṣṇa; from Jana (man) and ard (to vex, to wound) hence the meaning is 'Vexer of men' i.e. foes.

Atatāyinah means bearing an outstretched bow, threatening the lives of men. Sridhara says that the term included prisoners, assassins, thieves, robbers of land and of other people's wives. The Kurus did all these against the Pāṇavas.]

(37)

तस्मान्नाहि वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

Tasmānnārhā vayam hantum Dhārtarāṣṭrān-
svabāndhavān |

Therefore not we to say sons of Dhritarāshtra
desirable own kinsmen

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥

Svajanam hi katham hatvā sukhinah syāma Mādhava ||

Relatives how by happy can be
slaying O Mādhava.

Therefore it is not meet to slay these Dhārtarāshtras, who are our relatives; how can we be happy by slaying our relatives, O Mādhava!

(38)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
Yadyapyete na paśyanti lobhopahata cetasaḥ ।

Though these not see greed-blind-minded.

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥
Kulakshayakritam doṣam mitradrohe ca pātakam ॥

By destruction of sin oppression of crime
family and friends

Though these whose minds are blinded by greed
do not see the sin that lies in the destruction of family
nor crime in oppression of friends.

(39)

कथं न ज्ञेयममाभिः पापादस्मान्निवर्तितम् ।
Katham na jñeyamasmābhīḥ pāpādasmānnivartitum ।

How not known by us from sin this (from)
to turn away

कुलक्षयकृतं दोषं प्रपश्यदभिर्जनार्दनं ॥
Kulakshayakritam doṣam prapaśyad�irjanārdana ॥
 Family destruction sin is seen clearly O Janardana

How should we do not know how to turn away
from this sinful deed, we who look clearly on the
destruction of a family as a sin.

(40)

कुलक्षये प्रणश्यन्ति कुलधर्मः सनातनाः ।
Kulakshaye praṇasyanti Kuladarmāḥ sanātanāḥ ।

By family perishes family-rites eternal
destruction

धर्मं नास्ते कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥
Dharma naṣṭe kulaṁ kṛtsnamadharma-
abhibhavatyuta ॥

When law perishes family whole lawlessness yields.

By the destruction of a family, the eternal rites and laws of the family perish too. When the law perishes, the family yields to lawlessness.

(41)

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
Adharmābhībhavāt kṛiṣṇa praduṣyanti Kulastriyah ।
 Lawlessness by prevailing, become corrupt women of
 O Krishna the family
 स्त्रीषु दुष्टासु वार्णेयं जायते वर्णसंकरः ॥
Striṣu duṣṭāsu vārṣneya jāyate varṇasankarah ॥
 When corrupted O Vārshneya generate caste-confusion.
 women

By the prevalance of lawlessness, O Kṛshṇa, women of the family become corrupt; when women are corrupted, O Son of Vrishṇi! Caste-confusion arises.

[Vārshneya is a name of Kṛishṇa from Vrishṇi, one of his ancestors.

By the destruction of the males, the eternal rites as offering oblations to the manes etc. will cease, because women are not allowed to perform them; and confusion of castes will arise as they will be compelled to marry men of other castes.]

(42)

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
Sankaro narakāyaiva Kulaghnānām kulasya ca ।
 Confusion to hell who slay family of family too
 पतन्ति पितरो ह्येषां लृप्तपिण्डोदकक्रियाः ॥
Patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ ॥
 Fall fathers of these deprived of rice-cakes and
 water offering ritual.

This confusion leads the family and those who slay it to hell, fathers fall degraded being deprived of the rites of offering rice-cakes and water.

[In this verse the author hints on the eschatological belief that crept into Hindu Society and changed the position of women in society. It is not found in the Rig-Veda. It came from Iranian sources. The institution of cremation and the offering of cakes and water to the means is first found in the Atharva Veda. In the Rig-Veda, the only form of the disposal of the dead was burial. Cremation existed among the Iranians. When this crept into India, it also brought with it the entire ceremony relating to it. It was believed that the spirits of the dead hovered in the atmosphere immediately after death, and was formed an etherial body with the rice-cakes and water that is offered to them through the medium of fire. Clothed in this etherial body they went up to heaven. If they are deprived of this body, they had to go to hell. This duty is so essential that it is entrusted to the nearest person i.e. to his son. Hence the importance of a son. If these are offered by a man, who is not his son, then they will not reach the dead man's soul. They will automatically go to the real father of the man. It is this belief that moulded the destiny of women in India. I have discussed in detail this topic in my book 'Women in the Vedic Age'.]

(43)

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

Doshiaretaih Kulaghnānām varṇasankarakārakaiḥ |

By these sins family-destroyers caste-confounding

उत्सादन्ते जातिधर्माः कुलधर्मश्च शाश्वताः ॥
Utsādyante jātidharmāḥ kuladharmāśca śāśvatāḥ ॥
 Brought to caste-laws, family-laws eternal.
 naught

By these sins of those who destroy the family and confound caste, the everlasting laws of caste and family are brought to naught.

(44)

उत्सन्नकुलधर्मणां मनुष्याणां जनार्दन ।
Utsannakuladharmāṇāṁ manuṣyāṇāṁ Janārdana ।
 Destroyed-family-laws of men O Janārdana !
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥
Narake niyatam vāso bhavatītyanuśuśruma ॥
 In Hell eternally abode is thus we have heard.

The abode of men whose family laws have been destroyed live eternally in Hell—O Janārdana! so we have heard (from scriptures).

[Here the reference is to the neglect of the śrāddha—a rite performed for a deceased father, grand-father, and great-grand-father and ancestors in general. At this ceremony libations of water, ball of rice mixed with clarified butter are offered to the manes, with many pious ceremonies. The Institutes of Manu describe how these ancestors are present at these rites, hovering round the offerers and the Brāhmaṇas. The food offered is supposed to give nourishment to these manes who are dismissed at the end of the rite with the prayer “Fathers, to whom this food belongs, guard your food and other things offered by us, venerable and immortal as ye are and conversant with holy truths, be cheerful and depart contended

along the path wherein the gods travel."—This path is supposed to be the Milky way. It is not explained why these spirits fall from the Heaven to which they have ascended if these rites are withheld.]

(45)

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
Aho bata mahatpāpani kartūn vyavasitā vayam |
 Alas great sin to do determined we
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥
Yadrājyasyukhalobhena hantum svajanamudyatāḥ ||
 For sovereignty-pleasure } to destroy our kin are prepared.
 -greed }

Alas! we have determined to commit a great sin, we are prepared to slay our kin for the greed of sovereignty and pleasure.

(46)

यदि मामप्रतिकारमशस्त्रं शस्त्रपाणयः ।
Yadi māmapratikāramashastraṁ śastrapāṇayah |
 If me unresisting unarmed with weapons-in hand
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥
Dhārtarāshtrā rāṇe hanyustanme kṣhemata- bhavet ||
 taram

The sons of in battle should slay then I better be.
 Dhritarashtra

If Dhritarashtra's sons should slay me, unresisting and unarmed, in the fight, with weapons in their hands, (then) that would have been better for me.

मंजय उवाच ।

Sañjaya Uvāca |

Sanjaya said :

(47)

एवमुक्त्वार्जुनः मर्द्ये रथोपस्थ उपाविशत् ।
Evamuktvārjunah saṅkhye rathopastha upāviśat |
 So saying Arjuna in the fight on chariot-seat sat down
 विसृज्य मशरं चापं शोकमंविग्नमानमः ॥
Visrijya saśaram chāpam śokasamvignamānasah ॥
 Dropping his arrows bow with grief—overwhelmed mind.

So saying in the midst of the fight, Arjuna sat down upon the chariot-seat, dropping down his arrows and bow, with a mind overwhelmed with sorrow.

इति श्रीमद्भगवद्गीतामूर्णनिष्ठ्य ब्रह्मविद्यायां
Iti Śrimadbhagavadgītāśūpanishatshu Brahmarvidyā-
yām

Thus sacred Bhagavadgita among the Upanishads in the Science of Brahmā in the book of devotion

योगशास्त्रे श्रीकृष्णार्जुनमंवादेऽर्जुनविद्यादयोगो नाम प्रथमोऽध्यायः ॥१॥
Yogaśāstre Śrīkrishṇārjunasamvāde-Arjunavishāda-
yoga nāma prathamodhyāyah ॥ 1 ॥

Sri Krishna-Arjuna discourse the despondency of Arjuna named first Reading.

Thus ends the First Reading named “The Despondency of Arjuna” in the sacred Bhagavadgītā, among the Upanishads, in the science of Brahmā, in the book of devotion, and in the discourse of Kṛishṇa and Arjuna.

CHAPTER II

संजय उवाच ।

Sañjaya Uvāca

Sañjaya said.

(1)

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।
Tam tathā kripayāvishṭamaśrupūrṇakulekshanam |

To him thus compassion-filled, filled with tears distressed eyes

विर्णदन्तमिदं वाक्यमुवाच मधुसूदनः ॥
Vishidantamidam vākyamuvāca Madhusūdanaḥ ||

Despairing this word spoke Madhusūdana.

To him deeply affected by compassion, with his eyes troubled and filled with tears, Madhusūdana (Kṛṣṇa) spoke this word:

श्रीभगवानुवाच ।
Srī Bhagavānūvāca |

The Lord spoke.

(2)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
Kutastvā Kaśmalamidam viṣame samupasthitam |

Whence on despondency thus in peril has come
thee

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥
Anāryajushtamasvargyamakīrtikaramarjuna ||
 unbecoming for nobles, debarring from heaven, causing disgrace,
O Arjuna!

[Viṣame: from *Vi*, a prefix of negation and *sama*, equal: means unequal or uneven, hence difficult or troublesome.]

Whence in this peril has come over thee this despondency, which is unfit for nobles, which debars one from Heaven, and brings disgrace, O Arjuna!

(3)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

Klaibyam mā sma gamah Pārtha naitattvayyupapadyate |

To cowardice yield not son of Pritha, not this to thee is fit

धुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

*Kshudram hridayadaur- tyaktvottistiṣṭha parantapa ||
balyam*

Poor hearts' weakness casting off harasser
rise up of foes.

O Son of Pritha! yield not to cowardice, it becomes thee not. Casting off this base weakness of heart, rise up, O destroyer of foes (Arjuna)!

अर्जुन उवाच ।

Arjuna Uvāca |

Arjuna spoke.

(4)

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

*Katham Bhīṣmam- samkhye Droṇam ca Madhusūdana |
aham*

How Bhīṣma I in battle Droṇa O Madhusūdana
and

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥

Iṣubhiḥ pratiyotsyāmi pūjarhāvarisūdana ||

By arrows fight against worthy of reverence,
O Arisūdana (Krishṇa).

O Madhusudana, how shall I assail with my arrows Bhishma and Drona in the battle? They are worthy of reverence, O Arisūdana (Krishna: slayer of enemies).

(5)

गुरुनहत्वा	हि	महानभावान्
<i>Gurūnahaṭvā</i>	<i>hi</i>	<i>mahānubhāvān</i>
Masters not slaying certainly		most revered
श्रेयो	भोक्तुन्	भैक्ष्यमपि ह
<i>sreyo</i>	<i>bhoktum</i>	<i>bhaikshyamapiha</i>
Better	to eat	loke
हत्वार्थं कामामस्तु		गुरुनिहित्वा
<i>hatvārthaṁ kāmāmstu</i>		<i>gurūnihaiva</i>
By killing though greedy of wealth, master here		
भुजीय	भोगान्	रुद्धिरप्रदिग्धान् ॥
<i>bhuñjīya</i>	<i>bhogān</i>	<i>rudhirapradigdhān</i> ॥
I shall enjoy	pleasures	stained with blood.

Far better it were to eat the bread of beggary not slaying my most revered masters; if I were to slay these teachers, even though greedy of wealth, I should enjoy here only pleasures stained with blood.

(6)

न	चैतद्विदः	कतरन्नो	गरीयो
<i>Na</i>	<i>caitadvidmaḥ</i>	<i>kataranno</i>	<i>gariyo</i>
Not and this know we which for us better			
यद्वा	जयेम	यदि	वा
<i>Yadvā</i>	<i>jayema</i>	<i>yadi</i>	<i>vā</i>
Whether	we be } or whether	they be	जयेयुः ।
			<i>jayeyuh</i> ।
Victorious}			

यानेव हत्वा न जिर्जिविषामस्तेऽवस्थिताः
 Yāneva hatvā na jijīviṣāma-ste-avasthitāḥ
 Whom by killing shall not wish to live They are
 प्रमुखे धार्तराष्ट्राः ॥
 pramukhe Dhārtarāshṭrāḥ ॥
 standing in array before us sons of Dhritarāshtra.

We know not which would be better for us, that we should conquer them, or that they should conquer us. Those by slaying whom we should not wish to live, they the men of Dhritarāshtra—are standing before us drawn up in array.

(7)

कार्पण्यदोषोपहतस्वभावः
 Kārpaṇyadōṣopahatasvabhāvah
 Weak compassion-fault-vexed-nature
 पृच्छामि त्वां धर्मसंमृढचेताः ।
 Prichchhāmi tvām dharmasāmṛḍhachetāḥ ।
 I ask thee (about) duty confused-minded
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 Yachchhreyah syānniścītam brūhi tanme
 What better is certainly tell that to me
 शिष्यस्तेऽहं शाश्व मां त्वां प्रपन्नम् ॥७॥
 Śishyaste-'ham śāśv mām tvām prapannam ॥
 Disciple thine } teach me thee I approach.
 I (am) }

My soul is stricken by pity and the sense of guilt, confused am I in mind about duty; I pray to thee then, tell me with certainty which is better. I am thy disciple; teach me, I approach thee.

[Kārpaṇya, poverty or misery and Upahata, wounded or destroyed hence literally wounded by misery.]

(8)

नहि प्रपश्यामि ममापनुद्याद्-
Nahi prapaśyāmi mamāpanudyād

Not I see clearly mine may dispel

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
yachchhhokamuchchhosanāmamindriyāṇām |

That grief which withers up my senses

अवाप्य भूमावसपत्नमृद्धं
Avāpya bhūmāvasapatnamriddham

By attaining on earth unrivalled broad

राज्यं सुराणामपि चाधिपत्यम् ॥८॥
rājyaṁ surāṇāmapi cādhipatyam ||

Sovereignty of gods even and overlordship.

I see not clearly what can avail to dispel the grief that withers up my senses, though I should attain on earth broad or vast unrivalled sovereignty and even the overlordship over the gods of Heaven.

संजय उवाच ।

Sañjaya Uvāca |

Sañjaya said.

(9)

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः।
Evamuktvā Hṛiṣīkeśam Guḍākeśah parantapah |

Thus saying to Hrishikesā Arjuna, the destroyer of foes

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥
Na yotsya iti Govindamuktvā tūṣṇīm babhūva ha ||

Not will fight thus to Krishna saying silent was he

Thus Gudākeśa, the destroyer of foes spoke to Hrishikeśa (Krishṇa) saying to Govinda “I will not fight”. And he was silent.

(10)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
Tamuvāca Hṛiṣikeśah prahasanniva Bhārata |
 To him said Hrishikesa pleased as it were O Bhārata.
 सेनयोरुभयोर्मध्ये विशिदंतमिदं वचः ॥
Senayorubhayormadhye vishidantamidam vachah ||
 Of armies of both in the sorrow-stricken this word.
 middle

O Bhārata! Hrishikeśa spoke these words as if smiling to him (standing) between the two armies stricken with sorrow.

श्रीभगवानुवाच ।
Śrī Bhagavānuvāca |

The Lord spoke.

(11)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादाश्च भाषसे ।
Aśocyānanvaśo castvam prajñāvādāmśca bhāshase
 For whom no grief should words of wisdom yet thou
 be has grieved thou speakest
 गतासूनगतासून्त्वं नानुशोचन्ति पण्डिताः ॥
Gatāsūnagatāsūṁścha nānuśocanti paṇḍitāḥ
 For dead for the living yet not grieve the wise

Thou hast grieved for those for whom no grief should be; yet thou speakest words of wisdom. For the living or for the dead the wise do not grieve.

(12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
Na tvevāham jātu nāsam na tvam ne'me janādhipāḥ |

Never was I non-existent nor thou nor these rulers of men
 न चैव न भविष्यामः सर्वे वयमतः परम् ॥
Na caiva na bhavishyāmāḥ sarve vayamataḥ param ||
 Nor yet not shall we be all of us hereafter

But I was never non-existent, nor thou, nor these
 rulers of men, nor shall any one of us cease to be
 hereafter.

(13)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
Dehino-asminyathā dehe kaumāram yauvanam jarā |
 The embodied soul in the } childhood, youth, old age
 in this as body }
 तथा देहान्तरप्राप्तिर्विरस्तत्र न मुह्यति ॥
Tathā dehāntaraprāptirdhīrastatra na muhyati ||

So another body doth win the wise not perplexed.

As the embodied soul knows childhood, youth
 and old age in this body, so also another body it ob-
 tains; the steadfast man is not perplexed (in this).

(14)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
Mātrāsparsāsttu Kaunteya śitoshṇasukhaduhkhadāḥ |
 The contact with O Kunti's cold, heat, happiness and
 matter son sorrow giving
 आगमापायिनोऽनित्यास्तांस्तिक्षस्व भारत ॥
āgamāpāyino-anityāstāṁstitikshasva Bhārata ||
 Come and go impermanent them endure O Bhārata.

O son of Kunti! the contact with the world of sense brings cold, heat, pleasure and pain; these come and go and are not permanent; endure them, O son of Bhārata!

[The *Mātrās* are sound, touch, colour, taste and smell—properties of rudimentary elements. In Latin it is Materia; *Mātrā* comes from ‘Mā’ to measure and denotes the finite as opposed to the Infinite Brahman. ‘*Mātrāsparsas*’ has been rendered as Elementorum Contactus’ (Lassen) and ‘Contacts of senses’—Telang. *Mātrā* is the object of senses and not the senses themselves.]

(15)

यं हि न व्यथयन्त्येते,
yam hi na vyathayantyete

Whom not afflict these

पुरुषं पुरुषर्षभं ।
Purusham purusharshabhu |
 That person O prince among men
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥
Samaduhkhasukham dhiram so-amritatvaya kalpate ||
 Equal pain and pleasure that He for immortality is fit or
 steadfast man doth merit.

The person whom these disturb not, to whom pain and pleasure are equal, that steadfast man is fit for immortality, O Prince of men.

[Here the result of the Yoga or devotional system of Patañjali is expressed. The soul being absorbed in meditation on the supreme, becomes indifferent to all earthly things].

(16)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
Nā'sato vidyate bhāvo Nā'bhāvo vidyate sataḥ ||

Not of there is existence Not there is of the real
 what is not-existence

उभयोरपि दाटोऽन्तर्बद्वयोस्तत्त्वदशिभिः ॥
Ubhayorapi drishṭontastvanayos tattvadarśibhiḥ ||

Of both too is seen limit Of these by seers of truth.

There is no existence to that which is non-existent; that which is real will not be non-existent. The limit too of both of these is seen by seers of truth.

Antas: Lassen renders it as “discremen”; Thomson as “true end”; Burnouf as “enconnaisseut la limite” St. Petersburg Dictionary translate it as “ende”, “ausgang”; Sridhara defines *asat* (unreal) as that which has not the nature of the soul. *Kapila* means by *sat* formal existence and by *asat* the formless unmanifested *Prakriti* or primal matter.

Here the verse means that soul alone has a real existence and the forms and conditions of matter have a conditional existence. The wise can see the dividing line of the two.

(17)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
Avināśi tu tadviddhi yena sarvamidham tatam |

Indestructible also that by all this is pervaded
 know which

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥
Vināśamavyayasyāsy na kaśchit kartumarhati ||

Destruction immutable } not anyone to do is able.
 of this }

Know also that whereby all this is pervaded can never perish. None is able to cause destruction to this immutable Being.

[Cf. Psalms 104.2 "Who stretchest out the heavens like a curtain" same as expressed by 'tataṁ'.]

This refers to the systems of Kapila and Patañjali. They regard *Prakriti* or Primordial matter as eternal and imperishable. What was visualised by them is now proved in Modern Science.

(18)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
Antavanta ime dehā nityasyoktāḥ śārīriṇāḥ |

Having an } these bodies of the eternal of the
 end } it is said embodied soul

अनाशिनोप्रमेयस्य तस्माद्युध्यस्व भारत ॥
Anāśino'prameyasya tasmād yudhyasva bhārata ||
 Of imperishable of infinite therefore fight O Bhārata.

It is said that these bodies of the eternal, imperishable and infinite embodied soul have an end. Therefore, O Bharata, fight on.

[Sankara explains that the Self cannot be known by the ordinary means of knowledge, being self-determined]

(19)

य एनं वेति हतारं यश्चैवं मन्यते हतम् ।
*Ya enam vetti hantāram yaścha } manyate hatam
 inam }*

Who of him knows as slayer and he who him deems slain

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
Ubhau tau na vijānīto nā'yam hanti na hanyate ||

Both these not discerning not he slays not is slain

He who thinks him as slayer and he who deems him slain—both of these are wanting in judgment; neither doth he slay nor is he slain.

[The author here distinguishes between Self and not-Self—the Purusha and Prakriti of Sāṅkhyā School].

(20)

न जायते म्रियते वा कदाचिन
Na jāyate mriyate vā kadāchin
 Never born dies nor at any time
 (he is)

नायं भूत्वा भविता वा न भूयः ।
Nā'yam bhūtvā bhavitā vā na bhūyah ।
 Nor he came into } shall come again hereafter
 being }

अजो नित्यः शाश्वतोऽयं पुराणो
Ajo nityah sāśvato'�am purāṇo
 Unborn eternal permanent he ancient

न हन्यते हन्यमाने शरीरे ॥
Na hanyate hanyamāne śarīre ॥
 Not slain (he is) when (is) slain the body.

Never is he born, nor does he die at any time, he has never been brought into being, nor shall come hereafter; unborn, eternal, permanent and ancient (primeval). When the body is slain, he is not slain.

(21)

वेदा— विनाशिनं नित्यं
Vedā 'avināśinam nityam
 Who knows indestructable eternal
 य एनमजमव्ययम् ।
Ya enam ajam avyayam ।
 he whom him unborn immutable

कथं स पुरुषः पार्थ
Katham sa purushah pārtha

How that person O Pārtha

कं घातयति हन्ति कम् ॥
Kam ghātayati hanti kam ||

whom cause to slain slay whom.

How can he, O Pārtha! who knows him to be indestructable, eternal, unborn and immutable, cause anyone to be slain or slay any one?

(22)

वासांसि जीर्णानि यथा विहाय
Vāsāṁsi jīrnāni yathā vihāya

Garments worn-out just as casting-off

नवानि ग्रह्णति नरोऽपराणि ।
Navāni grhṇāti naro'parāṇi |

New puts on a man others

तथा शरीराणि विहाय जीर्णन्यन्यानि
Tathā śarīrāṇi vihāya jīrnānyanyāni

So the bodies casting off worn-out others

संयाति नवानि देही ॥
samyāti navāni dehī ||

takes on new the embodied soul.

As a man casts off worn-out garments and puts on other new ones, so the embodied soul casts off the worn-out bodies and enters other new ones.

(23)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
Nainam chindanti śastrāṇi nainam dahati pāvakah |

Not him cleave weapons not him burn fire

न चैनं क्लेदयन्त्यापो न शोशयति मारुतः ॥
Na cainam kledayantyāpo na śośayati mārutah ॥
 Not and him, wet waters not dries the wind.

No weapons can cleave him; nor the fire burn him, no waters can make him wet, nor the wind dry him up.

(24)

अच्छेद्योऽयमदाह्योऽयम्-
Acchedyo'yaṁ adāhyo' yaṁ
 Uncleavable he not burnt he (is)
 क्लेद्योऽशोष्य एव च ।
akledyo' aśoshya eva ca |
 not to be wetted not dried yet
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥
Nityaḥ sarvagataḥ sthāṇur achalo'yaṁ sanātanaḥ ॥
 Eternal all-pervading stable unmoved he (is) from everlasting.

Uncleavable is he; he is not burnt; nor be wetted and neither be dried; Eternal, all-pervading, stable and immovable is he from everlasting (time).

(25)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
Avyakto'yaṁ acintyo'yaṁ avikāryo'yaṁ ucycate |
 Unmanifested he (is) unthinkable he (is) unchanging he (is)
 he is called
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥
Tasmādevam vidiitvainam Nā'anuśocitumarhasi ॥
 Therefore as such knowing him not to grieve you ought

He is spoken as invisible, unthinkable, and immutable; therefore, you ought not to grieve comprehending him as such.

(26)

अथ चैनं नित्यजातं
Atha cainam nityajātām
 Even him ever born
 नित्यं वा मन्यसे मृतम् ।
nityam vā manyase mr̥tam |
 ever or deemest (thou) dying
 तथापि त्वं महाबाहो नैवं शोचितुमहंसि ॥
Tathāpi tvam mahābāho naivam śocitumarhasi ||
 Even yet thou O strong-armed! not for } to grieve you ought.
 him }

And even if thou deemest him ever born or ever dying, thou ought not to grieve for him, O thou of strong arms!

(27)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
Jātasya hi dhruvo mr̥tyurdhruvam janma
 Of the } indeed certain death certain birth, of the dead and
 born }

तस्मादपरिहार्येर्थे न त्वं शोचितुमहंसि ॥
Tasmādaparihārye'rthe na tvam śocitumarhasi ||
 Therefore, unavoidable for } not thou to grieve deserve.
 what }

For death is certain to one who is born; to one who is dead, birth is certain; therefore, thou shouldst not grieve for what is unavoidable.

(28)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

Avyaktādīni bhūtāni vyaktamadhyāni bhārata |

Unmanifest beings manifest, middle-state, O Bhārata
in the beginning

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

Avyakta-nidhanān-yeva tatra kā paridevanā ||

Unmanifest in the end also therein what for lamentation.

O Bhārata! in the beginning beings are unmanifest, in the middle-state they are manifest, unmanifest also in the end, what for is this lamentation?

[Śaṅkara quotes from MBH .. He has come from the unseen, and has gone back to the unseen, He is not thine, nor thou His; why this vain lamentation?]

(29)

आश्चर्यवत्पश्यति कर्शिदेनमाश्चर्यवद्वदति

Āścaryavatpaśyati kaścidēnamāścaryavad vadati

As a marvel looks one him marvellous speaks

तथैव चान्यः ।

tathaiva cānyah |

likewise and other

आश्चर्यवच्चैनमन्यः शृणोति

Āścaryavac caina-manyah śṛṇoti

As a marvel and him another who hears

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥
Srutvāpyenam veda na caiva kaścit ||
 even hearing him know not and too anyone.

One sees him as a marvel, another declares him as a marvel, another hears him as a marvel, and even yet one knows him not.

[Cf. Katha Upa. I.2.7: Marvellous is he who declares him, (āścaryo vaktā) proficient is he who wins him, marvellous is he who knows him (āścaryo jñātā).]

(30)

देही	नित्यमवध्योऽयं	देहे सर्वस्य भारत ।
<i>Dehi</i>	<i>nityam avadhyo 'ayam</i>	<i>dehe sarvasya bhārata </i>

The embodied eternal unslayable he (is) in the body of all soul
 O Bharata

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥
Tasmāt sarvāṇi bhūtāni na tvām śocitum arhasi ||

Therefore all beings not thou to grieve deserve.

This embodied Soul, that is in the body of all beings, is eternal and unslayable, therefore shouldst thou not grieve for any being.

(31)

स्वधर्मंमपि	चावेक्ष्य	न	विकम्पितुमर्हसि ।
<i>Svadharmam api cā-'vekṣya</i>	<i>na vikampitum arhasi </i>		
Thine own duty also	and } considering	not to waver	you ought

धर्माद्धि युद्धाच्छ्रेयोऽन्यतक्षत्रियस्य न विद्यते ॥
Dharmyād-dhi *yuddhāc-chreyo-* *na* *vidyate* ||
anyat kṣatriyasya
 Than duty } than a battle better } not exists.
 certainly } anything for Kṣatriya }

Again, considering thy duty, thou ought not to waver; there is nothing better for a Kṣatriya than a battle decreed by duty.

(32)

यदृच्छया चोपपन्नं स्वर्गदारमपावृतम् ।
Yadṛcchayā co'papannam svargadvāram apāvṛtam |
 What of its } and arrives } the gate of heaven }
 own accord } or comes } thrown wide open }

सुखिनः क्षत्रियाः पार्थं लभन्ते युद्धमीदृशम् ॥
Sukhinah kṣatriyāḥ Pārtha labhante yuddham
 idṛśam ||
 Happy Kṣatriyas O Arjuna they acquire battle
 of this sort.

O Partha! happy are the Kṣatriyas, to whom a fight of this type comes of its own accord; it is the gate of heaven thrown open (to them).

(33)

अथ चेत्त्वमिमं धर्मं
Atha cet tvam imam dharmyam
 Then if you this duty
 संग्रामं न करिष्यसि ।
samgrāmam na kariṣyasi |
 war or battle not shall do

ततः स्ववर्गकीर्तिं च
 Tataḥ svadharmam kirtim ca
 Then your own duty honour and
 हित्वा पापमवाप्यसि ॥
 hitvā pāpam avāpyasi ॥
 casting aside guilt shall acquire.

Then, if thou shalt not engage thyself in this war, as duty bids, then shalt thou cast aside thy duty and honour and acquire guilt.

(34)

अकीर्तिं चापि भूतानि कथयिष्यन्ति ते अव्याम् ।
Akirtim cā 'pi bhūtāni kathayiṣyanti te avyayām
 Of dishonour and } the beings will tell of thine
 besides } imperishable
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥
Sambhāvitasya cākīrtitmarañādatiricyate ॥
 One who has been and dishonour than death is greater.
 honoured.

Besides all beings will speak of thine imperishable dishonour, and for one who has won honour, dishonour is worse than death.

Sambhavitasya: translated by Burnouf as "Pour un homme de sens"; Lassen as "viri generisi"; Hindu commentators as "honoured"; Gatti as "generoso". It refers to the high birth as well as honour.

(35)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
Bhayād ranād uparataṁ mamsyante tvām mahārathāḥ |

From { from } abstained will think you the lords of
 fear { battle } great cars

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥
 Yeṣām ca tvām bahumato bhūtvā yāsyasi lāghavam
 among and thou honoured has been you will } to light
 whom come } esteem.

The great warriors will think, through fear thou hast abstained from battle and where thou hast been highly esteemed, thou wilt come to light esteem.

(36)

अवाच्यवादांश्च	बहून्वदिष्यन्ति	तवाहिता : ।
Avācyavādāṁśca	bahūnvadiṣyanti	tavā 'hitāḥ
Unseemly words	many shall say	thine enemies
निन्दन्तस्तव	सामर्थ्यं	
Nindantas- tava sāmarthyam		
mocking thy	prowess	
ततो	दुःखतरं	नु किम् ॥
tato	dukhataram	nu kim
what then	of greater sorrow	is it not?

Thine enemies shall speak many unseemingly words mocking thy prowess. What then can be more grievous than this?

(37)

हतो वा	प्राप्स्यसि	स्वर्गं
Hato vā	prāpṣyasi	svargam
Slain either	shall win	heaven
जित्वा वा	भोक्ष्यसे	महीम् ।
jitvā vā	bhokṣyase	mahīm
victorious or	shall enjoy	the earth

तस्मादुत्तिष्ठ कौन्तेय
Tasmād uttiṣṭha *Kaunteya*
 Therefore arise O son of Kunti!
 युद्धाय कृतनिश्चयः ॥
yuddhāya kritaniścayah ||
 for battle determined in spirit.

If slain, thou shalt win heaven, if victorious, thou
 shalt enjoy the earth; therefore, O son of Kunti!
 arise with a mind determined for the fight.

(38)

सुखदुःखे समे कृत्वा लाभालाभी जयाजयौ ।
Sukhaduhkhe same kṛtvā lābhālābhau jayājayaū |
 Happiness and } equal holding gain and loss victory and
 sorrow } defeat .
 ततो युद्धाय युज्यस्व नैव पापमवाप्स्यसि ॥
Tato yuddhāya yujyasva nai'vam pāpam avāpsyasi ||
 Then for battle, gird thyself not thus sin shall gather.

Holding pleasure and pain, gain and loss, victory
 and defeat equal, gird, then, thyself for battle; thus
 shalt thou not acquire guilt.

(39)

एषा ते भिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
Esā te 'bhihitā sāṅkhye buddhiryoge tvimāṁ śrūnu |
 These to } is set } in wisdom } it now listen
 thee } forth } Sāṅkhya, of yoga }
 बुद्ध्या युक्तो यथा पार्थ
Buddhyā yukto yayā Pārtha
 By Intelligence is joined by which Pārtha

कर्मबन्धं प्रहास्यसि ॥
karmabandham prahāsyasi ||
action-bondage thou shalt cast away.

This is the Sāṅkhya doctrine declared to thee,
listen now to the wisdom of the Yoga. When thou
shalt become devout by means of this teaching, thou
shalt cast away the bonds of works.

(40)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
Ne 'hā 'bhikramanāśo 'sti pratyavāyo na vidyate |
Not here enterprise loss is obstacle not prevails
स्वल्पमप्यस्य धर्मस्य त्रायते महतो
Svalpamapyasya dharmasya trāyate mahato
Little even of this of the rule delivers great
भयात् ॥
bhayāt ||
from fear.

In this there is no loss of enterprise, nor prevails
any obstacle, even a little of this rule of life, delivers
one from great fear.

(41)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
Vyavasāyātmikā buddhirekeha kurunandana |
The resolute understanding one O joy of the Kurū!
बहुशाखा ह्यनन्तास्च बुद्धयोऽव्यवसायिनाम् ॥
Bahusākhā hyanantāsc buddhayo-avyavasāyinām ||
Many and endless the understanding of the
branches and irresolute.

O joy of the Kurus! in this the resolution, understanding is one; but many-branched and endless are the judgements of the irresolute.

(42)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 Yāmimāṁ puṣpitāṁ vācaṁ pravadantyavipaścitaḥ ।
 Those who this flowering speech is spoken by unwise
 वेदवादरताः पार्थं नान्यदस्तीति वादिनः ॥
 Vedavādaratāḥ Pārtha nānyadastīti vādinaḥ ॥
 Who delight in } O Pārtha not else is there they say.
 Vedic doctrine }

The unwise utter a flowery kind of speech, those who delight in Vedic doctrine, O Partha! say “Naught else is there but this”.

(43)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 Kāmātmānaḥ svargaparā janmakarmaphalapradām ।
 Whose souls are heaven as birth, fruit of work-giving
 full of desire highest,
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
 Kriyāviśeṣabahulāṁ bhogaīśvaryagatim prati ॥
 Rites varied and many, enjoyment-power-leading towards.

Whose souls are full of desire and who, heaven as their highest good, offering birth as fruit of their works, practise many varied rites that lead to joys and power.

(44)

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसां ।
Bhogaiśvaryaprasaktānām tayāpahṛtacetasām
 Enjoyment-power-clinging ones by these carried away whose
 mind

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥
Vyavasāyātmikā buddhiḥ samādhau na vidhīyate ॥
 Not resolute judgement for not, is fit.
 contemplation

Neither resolute nor fit for contemplation is the judgment of those who are devoted to enjoyment and power, and (whose) mind is carried away by these (words).

(45)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
Traigunyaviṣaya Vedā nistraiguṇyo bhavārjuna ।
 Three-strand-comprising Vedas free from three strands be
 Arjuna

निर्दन्वो	नित्यसत्त्वस्थो	निर्योगक्षेम
<i>Nirdvandvo</i>	<i>nityasattvastho</i>	<i>niryogakṣema</i>
Free from opposites, abiding in eternal truth,		free from acqui- sition, preservation, आत्मवान् ॥ <i>ātmavān</i> ॥
		self-possessed.

Three strands have the Vedas as their subject-matter, be thou free from the three strands, O Arjuna! free from the opposities (i.e. pleasure and pain), abide in eternal truth and be free from acquisition and preservation and master of thy Soul.

Yogakṣema: a legal term used for an insurance or guarantee of property. That the practice of insur-

ance was very ancient is seen from the Laws of Manu where he mentions of “the charges of giving security for the goods carried” (vii. 127). From this the meaning of the word came to be “care” or “anxiety”.

(46)

यावानर्थं उदपाने सर्वतः सम्प्लुतोदके ।

Yāvānartha udapāne sarvataḥ samplutodake |

As is the use of a pond all round flooded by water

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

Tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ ||

So is in all in Vedas for a Brāhmaṇ of wisdom.

As is the use for a tank in a place flooded all round with water, so is (the use) in all Vedas for a Brahmin of wisdom.

(47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

Karmanyevādhikāraste mā phaleṣu kadācana |

In work alone right hast not in fruit never at all thou

मा कर्मफलहेतुभूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi ||

Let not fruit of action motive be thine, attachment, be, to no-work.

Thou hast a right to action or work alone, and never to its fruits; let not the fruit of work be thy motive, let not thy attachment be to inaction.

(48)

योगस्थः कुरु कर्मणि सङ्गं त्यक्त्वा धनंजय ।

Yogasthah kuru karmāṇi saṅgam tyaktvā Dhanañjaya |

Steadfast } do works attachment abandoning O Dhanañjaya
in devotion, }

सिद्धसिद्धधोः समो भूत्वा समत्वं योग

Siddhyasiddhyoh *samo bhūtvā samatvam yoga*

Success and failure, equal being evenness of mind *yoga*

उच्यते ॥

ucyate ॥

is called.

Do thy work being steadfast in devotion and abandoning attachment, O Arjuna! and being equal in success and failure. This evenness of mind is called *Yoga*.

Sanga: This important word in the *Yoga system* has been translated by Burnouf as “desir”; schlegel and Lassen as “ambitione seposita” Thomson as “covetousness”. It is formed from *sanj* meaning “to hold” or “adhere” and is the same as the French “attachment”. In *Yoga* it means any emotion which stands as a bar to acquire that perfect equilibrium and absence of passion, the object of *Yoga discipline*.

(49)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

Dūrena hyavaram karma buddhiyogāddhanañjaya ।

Far certainly inferior work, to discipline of intelligence, O Dhananjaya

बुद्धो शरणमन्विच्छ कृपणः फलहेतवः ॥

Buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavah ॥

In intelligence refuge seek miserable whose motive is fruit.

O Dhananjaya (Arjuna)! far inferior indeed is work to the discipline of intelligence; seek refuge in intelligence. Miserable are they whose motive is the fruit of works.

(50)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
Buddhiyukto jahātiha ubhe sukr̥taduṣkṛte |

Yoked (his) abandons he both good and evil (actions)
 intelligence

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥
Tasmādyogāya yujyasya yogaḥ karmasu kauśalam ||

Therefore, } apply } devotion in works is skill.
 for devotion } thyself, }

He who is yoked to his intelligence, abandons even in this world both good and evil (action). Therefore apply thyself for (acquiring) devotion; devotion is skill in works.

(51)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
Karmajam buddhiyuktā hi phalam tyaktvā manīṣināḥ |

Born of } those yoked } fruits, casting the wise:
 works, } with intelligence, } away,

जन्मबन्धविनिर्मुक्ताः पदं
Janmabandhavinirnirmuktāḥ padam

Birth-bondage-freed. to the seat,

गच्छन्त्यनामयम् ॥
gacchantyanāmayam ||
 go where disease is not

For the wise, whose mind is united to intelligence, renouncing the fruit born of works, become free from the bondage of birth, and attain to the seat where there is no disease.

(52)

यदा ते मोहकलिलं बुद्धिव्यतितरिष्यति ।
Yadā te mohakalilam buddhirvyatitarisyati |

When thy turbid with delusion intelligence, shall cross over

तदा गत्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥

Tadā gantāsi nirvedam śrotavyasya śrutasya ca ||

Then shalt thou go, to indifference, to what shall hear, to what heard and.

When thy intelligence shall cross over the turbidity of delusion, then shalt thou have indifference to what has been revealed, and to what is yet to be revealed.

(53)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
Śrutivipratipannā te yadā sthāsyati niścalā |

Vedic thou when shalt stay unmoved texts—bewildered

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥
Samādhāvacalā buddhistadā yogamavāpsyasi ||

In contemplation, intelligence, then insight shalt attain. fixed,

When thy intelligence, perplexed by Vedic texts shall remain unmoved and fixed in meditation, then shalt thou attain to Yoga or insight.

अर्जुन उवाच

(*Arjuna Uvāca*)

Arjuna spoke.

(54)

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

Sthitaprajñasya kā bhāṣā samādhisthasya keśava |

Of the steadfast } what, mark, of one constant O. Keśava
in wisdom, } in meditation,

स्थितधीः कि प्रभाषेत किमासीत व्रजेत किम् ॥
Sthitadhiḥ kīm prabhāṣeta kimāśīta vrajeta kīm ||

One of how speaks how sits moves how.
 steadfast
 intelligence,

O Keśava! what is the mark of one who is steadfast in wisdom and constant in meditation? How does one of steadfast thought, speak? How sits? How moves?

श्रीभगवानुवाच ।
(Śrībhagavānūvāca)

The Lord spoke.

(55)

प्रजहाति यदा कामान्सर्वन्यार्थं मनोगतान् ।
Prajahāti yadā kāmānsarvānpārtha manogatām
 Casts off when desires all O Pārtha, that enter the mind
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥
Atmanyevātmanā tuṣṭah sthitaprajñastadocyate ||

In self alone by self, satisfied, of steadfast wisdom, then is called.

When one casts off all desires that enter the mind,
 O Pārtha, and is satisfied in Self alone by Self, then
 is he called (a man) of steadfast wisdom.

(56)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पूहः ।
Duḥkheṣvanudvignamanāḥ sukheṣu vigatasprihāḥ ||
 In sorrow, undisturbed mind, in happiness void of longing

Vitarāgabhayakrodhaḥ **sthitadhīrmunirucyate ||**
 Free from love, fear, wrath, one of steadfast thought, Muni is
 called.

One who is undisturbed in mind in sorrow, and void of longing in pleasure, one who is free from love, fear and wrath, such a one of steadfast intelligence is called a Muni (or Saint).

(57)

यः सर्वत्रानभिस्तेहस्तत्प्राप्य शुभाशुभम् ।
Yah sarvatrānabhisne hastattatprāpya śubhāśubham |
 Who everywhere not have affection, that finding, good or bad
 नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥
Nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||
 Not rejoices nor hates of him wisdom is firmly set.

Who does not feel affection for anything when he finds good or bad neither rejoices nor hates, his wisdom is firmly set.

(58.)

यदा संहरते चायं कूर्मोङ्गानीव सर्वशः ।
Yadā samharate cāyam kūrmoangānīva sarvaśah ।
 When draws away, and his, tortoise as its limbs from every side-
 इन्द्रियाणीन्द्रियार्थम्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥
Indriyāṇīndriyārthebhya stasya prajñā pratiṣṭhitā ॥
 The sense, from objects of sense, his wisdom is firmly set.

When he, as a tortoise its limbs, draws away his senses from the objects of senses from every side, his wisdom is firmly fixed.

(59)

विषया विनिवर्तते निराहारस्य देहिनः ।
 Viṣayā vinivartante nirāhārasya dehinah ।
 The objects turn away who has abstained from the
 of sense from food embodied soul
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥
Rasavarjam raso'pyasya param dṛṣṭvā nivartate ॥
 Not the relish, relish also of it, Highest, seeing, turns away.

The objects of sense turn away from the embodied soul that has abstained from its food, but not the relish; the relish, also turns away on seeing the Highest.

(60)

यत्तो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
 Yatato hyapi kaunteya puruṣasya vipaścitaḥ ।
 For even though O Kaunteya of a man striving
 इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥
Indriyāṇi pramāthīni haranti prasabham manah ॥
 The senses impetuous carry away, by force, mind.

O son of Kunti! for, in spite of the striving of a man, the impetuous senses carry away his mind by force.

(61)

तामि सर्वाणि संयम्य युक्त आसीत मत्परः ।
 Tāmi sarvāṇi samyamya yukta āsīta matparah ।
 These all having controlled firm in devotion remain on me
 वाशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥
Vāše hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥
 Controlled if whose senses (are) his wisdom is firmly set.

Having controlled all these (senses) let him sit firm in devotion intent on me; he whose senses are controlled, his wisdom is firmly set.

(62)

ध्यायतो विषयान्पुः संगस्तेषूपजायते ।
 dhyāyato viṣayānpuṁsaḥ sangasteṣūpajāyate ।
 Ponders on objects of sense } attachment to them is produced
 a man, }
 संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
 sangātsañjāyate kāmaḥ kāmātkrodho'bhijāyate ॥
 From attachment is desire from desire anger is born.
 produced

Pondering on the objects of senses, a man gets attachment to them; from attachment is produced desire, and from desire is born wrath.

(63)

क्रोधाद्भवति संमोहः संमोहात्स्मृति विग्रमः ।
 Krodhādbhavati sammohah sammohātśmṛti vibhramah ।
 From wrath } confusion from } memory loss of
 comes } confusion } confusion
 स्मृतिर्मशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
 Smṛtibhrāṁśādbuddhināśo buddhināśātprāṇasyati ॥
 From loss of memory reason's ruin, from ruin of reason, he
 perishes.

From wrath confusion, from confusion loss of memory; from loss of memory ruin of reason, from ruin of reason he perishes.

(64)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 Rāgadveṣaviyuktaistu viṣayānindriyaiścaran |
 Love-hatred-disjoined objects of senses moves
 आत्मवश्यैविधेयात्मा प्रसादमधिगच्छति ॥
 Ātmavaśyairvidheyātmā prasādamadhigacchati ||
 With self under control, peace of mind attains.
 with governed self

He who moves among the objects of senses with a mind disjoined from love and hatred, with self under control, with a governed self, attains peace (of mind).

(65)

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 Prasāde sarvaduhkhānām hānirasyopajāyate |
 In that of all sorrows end of that is produced peace
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठति ॥
 Prasannacetaso hyāśu buddhiḥ paryavatiṣṭhati |
 Peaceful-minded, indeed, wisdom becomes steadfast.
 soon,

And in that peace of mind is produced the end of all sorrow; for the wisdom (of such) peaceful-minded, soon becomes steadfast.

(66)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
 Nāsti buddhirayuktasya na cāyuktasya bhāvanā |
 Not is wisdom for not and for concentration
 the uncontrolled uncontrolled

न चाभावयतः शांतिरशांतस्य कुतः सुखम् ॥
Na cābhāvayataḥ śāntirashaṁtasya kutah sukham् ॥
 Not and for the } peace for unpeaceful, whence happiness,
 unconcentrated }

Neither is wisdom for the uncontrolled, nor is concentration for the uncontrolled; and for the unconcentrated no peace; whence happiness for the unpeaceful?

[Bhāvanā Sui conscientia (Lassen) ‘Reflexion’ (Thomson & Hill) “Sammlung des Geist’s” (Lorinser) Sridhara interprets it as ‘dhyāna’ or meditation].

(67)

इन्द्रिशागं हि चरतां यन्मनोऽनुविधीयते ।
Indriyānām hi caratām yanmano-anuvidhīyate |
 Of senses, indeed, roving when mind is governed
 तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥
Tadasya harati prajñām vāyurnāvamivāmbhasi ||
 Then his, steals away, wisdom wind boat as in waters.

When mind is governed by roving senses, then it steals away his wisdom as wind a boat in the waters.

(68)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
Tasmādyasya mahābāho nigṛhitāni sarvaśah |
 Therefore, whose, O Strong-armed, withdrawn from all
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥
Indriyāṇīndriyārthebhyaṁtasya prajñā pratiṣṭhitā ||
 The senses, from objects of sense, his wisdom is firmly set.

Therefore, O thou of strong arms! whose senses are withdrawn from the objects of senses from all (sides), his wisdom is firmly set.

(69)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

Yā niśā sarvabhūtānām tasyām jāgarti samyamī |

What (is) } for all creatures for him, is wakeful, self-controlled
night }

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Yasyām jāgrati bhūtāni sā niśā paśyatō muneh ||

Wherein, is awake, all } that is night, who sees, of the
creatures }

What night is for all creatures, for the self-controlled is wakefulness; what is wakefulness to all creatures, is night for the discerning recluse.

(70)

आपूर्यमाणमचलप्रतिष्ठं

Apūryamāṇamacala-pratiṣṭham

Ever filled motionless and established

समुद्रमापः प्रविशन्ति यद्वत् ।

samudramāpaḥ pravisiṣanti yadvat |

To sea water enters just as .

तद्वक्तामा यं प्रविशन्ति सर्वे

Tadvatkāmā yam parviṣanti sarve |

So also the desires, unto whom, enters, all

स शान्तिमाप्नोति न कामकारीः ॥

sa śāntimāpnoti na kāmakārī ||

He peace attains, not the cherisher of desires.

As the waters enter the sea, which is filled with water to its brink and is motionless and established;

so also unto whom all desires enter, he attains peace, not the cherisher of desires.

(71)

विहाय कामान्यः सर्वास्युमांश्चरति निःस्पृहः ।
Vihāya kāmānyah sarvāśyumāṁścarati niḥsprihah ।
 Abandoning desires, who all, that man walks without attachment
 निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥
Nirmamo nirahamkārah sa śāntimadhigacchati ॥
 Free from selfishness, vanity, he to peace attains.

That man who abandoning all desires walks without attachment, free from selfishness and vanity, he attains to peace.

(72)

एषा ब्राह्मी स्थितिः पार्थ नैनं प्राप्य विमुह्यति ।
Esā brāhmī sthitih Pārtha nainām prāpya vimuhyati ।
 This Brāhmī State O Pārtha! none this attaining is deluded.

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वागमृच्छति ॥
Sthitvāsyāmantakāle 'pi brahmanirvānamrcchati ॥
 Abiding therein even at the time of death to Brahma-nirvānam attains.

This is the Brahma State (State of final emancipation). None is deluded on attaining this; abiding therein even at the hour of death, one attains to Brahma-nirvāṇa (absorption in Supreme Spirit).

[Nirvāṇa literally means 'blown out'; here it is the complete absorption of the Soul in the Supreme Spirit,—according to the Vedāntic School. In

Bṛhadāraṇyakopaniṣad it is said: “as a lump of salt thrown into the sea becomes dissolved into the water from which it is produced and is not to be taken out again, so does the soul dissolve in the Supreme Spirit.”

इति श्रीमद्भगवद्गीतासूपनिषत्तु

Iti Śrīmadbhagavadgītāsūpaniṣatśu

Thus in the Bhagavadgita—Upanishad

सांख्ययोगो नाम द्वितीयोऽध्यायः।

Sāṅkhyayoga nāma dvitīyo-adhyāyah ||

Sāṅkhyayoga named second Chapter.

Thus in the Upanishad of Bhagavadgītā, the second chapter named Union through Sāṅkhya (philosophy).

CHAPTER III

Karma Yoga or Method of Work

अर्जुन उवाच (*Arjuna uvāca*)

Arjuna said:

(1)

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दनं ।

Jyāyasi cetkarmānaste matā buddhirjanārdana |

More } if work thou deemest than understanding O
excellent } Janardana!

तत्कि कर्मणि धोरे मां नियोजयसि केशव ॥

Tatkīm karmaṇi ghore mām niyojayasi Keśava ||

Then why in work violent me engage thou O Keśava.

O Janārdana (Kṛṣṇa) if thou deemest work more excellent than understanding, why then, dost thou, O Keśava! engage me in (this) violent work?

(2)

व्यामिश्रेगेत्र वाक्येन बुद्धिं मोहयसीव मे ।

Vyāmiśreṇeva vākyena buddhim mohayasīva me |

That appear } with words intellect as if perplexed mine
confused }

तदेकं वद निश्चत्य येन श्रेयोऽहमाप्नुयाम् ॥

Tadekam vada niścītya yena śreyo 'hamāpnuyām ||

Then one tell decisively, by which, to the better, I can attain.

With thy words that appear confused, my judgement is bewildered as it were; then tell me decisively one (course) by which, I can attain to the better (state).

श्री नगवानुगाच (Śrībhagavānuvāca)

The Blessed Lord spoke:

(3)

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

Loke-asmin dvividhā niṣṭhā purā proktā mayānagha |

In this world two-fold rule } of yore is said by me, O sinless
of life } one!

ज्ञानयोगेन मांस्यानां कर्मयोगेन योगिनाम् ॥३॥

Jñānayogena sāṅkhyānāni karmayogena yoginām ||

With the method of the with the method of the yogins.
of knowledge Sāṅkhyas of work

O sinless one! by me has been taught of yore of
the two-fold rule of life in this world—that of Sāṅ-
khyas with the method of knowledge and of the Yogins
with the method of work.

Niṣṭhā: rendered by Lassen as ‘Vitae institutum’;
Śaṅkara’s gloss: ‘two kinds of fixed rules’; Telang:
‘path’.

(4)

न कर्मणामनारंभान्नैकर्म्यं पुरुषोऽशनुते ।
Na karmaṇāmanārambhānnaiśkarmyam puruṣo 'śnute |

Not of actions abstaining worklessness a man can attain

न च सन्यसनादेव सिद्धिं समधिगच्छति ॥४॥
Na ca saṁnyasanādeva siddhim samadhibigacchati ||

Nor yet by renunciation only, perfection does he attain.

Not by abstaining from actions does a man can
attain worklessness (freedom from work) nor yet does
he attain perfection by renunciation only.

[The Sāṅkhya School is that of Kapila, the Yoga
of Patañjali. In questions relating to the soul and
in physical theories they coincide. They differ in two

important points: Kapila did not recognise a Supreme Diety but only premordial matter which manifested in different forms by a kind of blind instinct. Patañjali sets forth a Spiritual Supreme Essence at whose command all existing things come into being. Kapila taught that final emancipation from matter is obtained by knowledge. Patañjali taught that it is gained by meditation when the Soul is joined to the Supreme].

(5)

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
Nahi kaścikṣaṇamapi jātu tiṣṭhatyakarmakṛt |

Not any moment too passes remaining without even doing work

कार्यते ह्यवशः कर्म सर्वं प्रकृतिजैर्गुणैः ॥
Kāryate hyavaśah karma sarvah prakṛtijairguṇaiḥ ||
 Is caused perforce work all born of nature to do by strands.

Not even a moment passes remaining without work; for everyone is caused to work perforce by strands born of Nature.

(6)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
Karmendriyāṇi samyamya ya āste manasā smaran |
 Organs of action restraining (he) who sits with his mind remembering

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्चते ॥
Indriyārthaḥānvimūḍhātmā mithyācāraḥ sa ucyate ||
 The objects of sense bemused, hypocrite he is called.

He who sits restraining the organs of action, but with mind remembering the objects of senses, he is called bemused and a hypocrite.

(7)

यस्त्वन्द्रियाणि मनसा नियम्यारभतेर्जुन ।
Yastvindriyāṇi manasā niyamyārabhate-'rjuna |
 He who senses with the controlling engages, O Arjuna
 mind

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥
Karmendriyaiḥ karmayogamasaktah sa viśisyate ||
 By the organs of } to the path of work } he is highly esteemed.
 action } free from attachment }

But he who checks the senses with the mind, and undertakes the path of work, free from attachment, is highly esteemed, O Arjuna!

(8)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
Niyatam kuru karma tvam karma jyāyo
hyakarmanah |
 Allotted do work thou work better indeed
 than inaction

शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥
Śarīrayātrāpi ca te na prasidhyedakarmanah ||
 Sustenance of and thine not cannot be gained
 body even from no-work.

Do thou thine allotted work, (for) work is better than inaction, even the sustenance of thy body cannot be accomplished from inaction.

[Śankara explains ‘niyatam’ as the obligatory act, which is not done as a means to an end. Rāmānuja explains it as ‘vyāptam’ or pervading hence natural].

(9)

Save where work is for sacrifice, this world is
chained by bonds of work; O son of Kunti! do thou
work to this end being free from attachment.

(10)

सहयज्ञः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
Sahayajñāḥ prajāḥ sriṣṭvā purovāca prajāpatih ।
 With sacrifice men creating of yore spoke the Creator
 अनेन प्रमविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥
Anena prasavisiṣyadhvameṣa vo-astviṣṭakāmadhuk ॥
 By this shall ye bring forth this to you is the milch cow
 of your desires.

In days of yore, the creator creating men with sacrifice spoke thus: By this shall ye bring forth (i.e. increase) and this is to you the milch cow of your desires.

(11)

देवान्भावयतानेन ते देवा भावयन्तु वः ।
 Devānbhāvayatānena te devā bhāvayantu vah ।
 The gods support by this these gods let support you
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
 Parasparam bhāvayantah śreyah paramavāpsyatha ॥
 By mutual support the good supreme shall ye obtain.

Support the gods by this, and let these gods support you. Thus shall ye obtain the supreme good by mutual support.

[*Kāmadhuk*: from *kāma* (love, desire) and *dhuk* (to milk). It is the symbolical cow of Indra from which every desired good could be obtained. Probably a personification of the Earth as giver of food and other things for the life of men. *Prajāpati*: a title of Brahmā as the creative power. It is found only once in the Rig-Veda, but often in later books. ‘Prajāpati created living beings. From his upper vital parts he created the gods, from the lower, mortal creatures. Thereafter he created Death, the destroyer of creatures. (Sat. Brāh X.1)].

(12)

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
 Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ ।
 Desired { to } the { } shall { } nourished by sacrifice
 enjoyments { you } { gods } give { }
 तैर्दत्तानप्रदायैभ्यो यो भुडक्ते स्तेन एव सः ॥
 Tairdattānapradāyaibhyo yo bhunkte stena eva sah ॥
 By them gifts without who enjoys thief like he.
 offering to them

The gods, nourished by sacrifice shall give you (your) desired enjoyments; he who enjoys the gifts given by them without offering to them (in return) is like a thief.

(13)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
Yajñaśiṣṭāśinah santo muchyante sarvakilbiṣaiḥ |
 Who eat the good are freed from all guilt
 remnants of men
 sacrifice

भृजते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥
Bhuñjate te tvaghāṁ pāpā ye pacantyātmakāraṇāt ||
 Eat they sin sinners who cook for their own sake.

Good men who eat the remnants of the sacrifice are freed from all guilt; they, who cook for their own sake, are sinners and eat sin.

(14)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
Annādbhavanti bhūtāni parjanyādannasambhavaḥ |
 From food come creatures from rain food is born
 to being

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥
Yajñādbhavati parjanyo yajñāḥ karmasamudbhavaḥ ||
 From sacrifice the rain the born of work.
 comes sacrifice

From food the creatures come into being, from rain food is grown, from sacrifice comes the rain, sacrifice is born of work.

(15)

कर्म ब्रह्मोद्भवं विद्धि
Karma brahmodbhavam viddhi
 Work born of Brahma know (thou)

ब्रह्माक्षरसमुद्भवम् ।
brahmākṣarasamudbhavam |

Know that work is born of Brahmā, and Brahmā is born from the Imperishable; therefore, Brahman, who comprehends all is ever firmly fixed in sacrifice.

[The word Brahman is explained by Śankarāchārya thus: "Sacrifice is enjoined in the Vedas, the Veda comes from the Imperishable *paramātman*: it treats mainly of sacrifices and the mode of their performance.

Rāmānuja takes Brahman to mean body and *akṣara jīvātman* from which the body is said to proceed].

The word *Brahman* seems to designate different things at different times. In the Rig-Veda, one of the high priests of a Sacrifice was called ‘*Brahmā*’; perhaps from that it came to denote the sacrifices and other works enjoined in the Vedas, whereas God was designated by the word *Akṣara*; later in Rāmānuja it came to signify body. In some places in the Upanishads, the word has the same meaning as *Akṣara*.

Lassen renders it as 'numen e simplici et individu ortum'; Thomson: 'The Supreme Spirit is Co-existent with the indivisible'.

BHAGVADGITA

(16)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह् यः।
Evam pravartitam cakram nānuvartayatīha yah

Thus set in action wheel, not, help to turn, in } he (who)
this world }

अधायुरिन्द्रियारामो मोधं पार्थ स जीवति ॥

Aghāyurindriyārāmo mogham Pārtha sa jīvati ||

Evil in nature, satisfy senses in vain O Pārtha he lives.

He who, in this world, helps not to turn the wheel thus set in action, O Partha, is evil in nature and lives in vain satisfying his senses.

(17)

यस्त्वात्मरतिरेव स्यादात्मतप्तश्च मानवः ।

Yastvātmaratireva syādātmatriptaśca mānavah |

**He who is delighted is satisfied in Self and man
in Self only**

आत्मन्येव च सन्तुष्टस्य कार्यं न विद्यते ॥१७॥
Ātmanyeva ca santuṣṭastasya kāryam na vidyate ||
 In Self alone and satisfied his or to } work not exists.
 him

The man who is delighted in Self only, and satisfied with Self, he who is contented with Self no work exists for him (i.e. he need not do any work).

(18)

नैव तस्य कृतेनार्थो नाकृतेनेह करचन ।

Naiva tasya kritenārtho nākriteneha kaścana |
 Neither for him in work done work not done here any
 purpose

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

Na cāsyā sarvabhūteṣु kaścidarthavyapāśrayah ||

Not to him in all beings any interest depends or takes.

For him there is no purpose in work done here nor takes refuge in work not done. Neither has he any interest, nor depend on any being for his end.

[*Vyapāśrya*, literally means ‘the act of taking refuge’. The meaning is that he need not seek for refuge among any of mankind, because he is independent of all human aid].

Lassen renders it as ‘Auxiliū ullius expectatio’; Thomson as ‘object of use’; Burnouf as “son secours”; St. Peters Dictionary gives “Zuflucht”, “Zufluchtsstatte”.

(19)

तस्मादसक्तः	सततं	कार्यं	कर्म	समाचर।
<i>Tasmādasaktaḥ</i>	<i>satataṁ</i>	<i>kāryam</i>	<i>karma</i>	<i>saṁācara</i>
Therefore without	always	that must	work	perform
attachment			be done	
असक्तो	ह्याचरन्कर्म	परमाप्नोति	पूरुषः ॥	
<i>Asakto</i>	<i>hyācarankarma</i>	<i>paramāpnoti</i>	<i>pūruṣah</i>	
Free from	if performs work	high attains	a man.	
attachment				

For that reason, perform the work that must be done always without attachment; if a man performs work free from attachment he attains to the Highest.

Param: rendered by Lassen “summum bonum”; Thomson: “the highest region”. It refers to the state of mind similar to *nirvāṇa*.

(20)

कर्मणैव हि	संसिद्धिमास्थिता	जनकादयः ।
<i>Karmanai�a</i>	<i>hi samsiddhimāsthitā</i>	<i>janakādayah</i>
By work alone	to perfection reached	‘Janaka and others’

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥
Lokasamgrahamevāpi sampaśyankartumarhasi ॥

Maintenance of world regarding thou shouldst work.
even if

Janaka and others (reached) attained perfection by work alone; even if regarding the maintenance of the world, thou shouldst work.

Janaka was the king of Mithila, well known for his piety and was engaged in works for promoting religious life. He is said to have hundred religious leaders in his Court. He was also known as Siradwaja, he whose banner was a plough, perhaps a name given to him in recognition of his work in the field of agriculture.

Lokasaṅgraha: from 'loka', world and *saṅgraha*, from *graha*, to hold, means maintenance.

Lassen renders it as 'genus humanum' Burnouf as 'l' ensemble des Choses humaines.

(21)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
Yadyadācarati śresthastattaddevetaro janah

Whatever does the best that too other men

स यत्प्रमाणं क्रुते लोकस्तदनवर्तते ॥

Sa yatpramāṇam kurute lokastadanuvartate

He what standard makes the world that follows.

Whatever is done by the best of men, other men too do it; the world follows that which he makes as his standard.

(22)

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
Na me Pārthasti kartavyam triṣu lokeṣu kiñchana |
 Not for O Pārtha is work that in three worlds anywhere
 me must be done

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥
Nānavāptamavāptavyam varta eva ca karmāṇi ||

Not unobtained to be obtained I abide yet by work.

O Pārtha! in all the three worlds there is no work that I must do; nor is there anything unobtained that I should obtain, still I abide by work.

(23)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
Yadi hyaham na varteyam jātu karmanyatandritah
 If ever I not engaged should be in work unwearied
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
Mama vartmānuvartante manusyāḥ Pārtha sarvaśāḥ ||
 My path follow men O Pārtha in every way.

If ever I was not engaged in work unwearied,
 my path men follow in every way, O Pārtha!

24)

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
Utsideyurime lokā na kuryāṁ karma cedaham |
 Would fall to } worlds not do perform work if I
 ruin these }
 संकरस्य च कर्ता स्यामुपहन्यामिभाः प्रजाः ॥
Saṅkarasya ca kartā syāmūpahanyāmimāḥ prajāḥ ||
 Of confusion and creator I be I should destroy these creatures.

These worlds would fall to ruin if I do not perform my work; I should be the creator of confusion and destroy these creatures.

(25)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
Saktāḥ karmanyavidvāṁso yathā kurvanti Bhārata |
 With in work the ignorant just as act O Bhārata
 attachment

कुर्याद्विद्वांस्तथा— सक्तश्चिकीषुलोकसंग्रहम् ॥
Kuryādvidvāmistathā saktaścikirṣurlokasamgraham ||
 Should do the learned so without attachment should act to maintain the order of the world.

O Bhārata! just as the ignorant act with attachment to their work, so should the learned act without attachment to maintain the order of the world.

(26)

न बद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
Na buddhibhedam janayedajñānām karmasaṅginām |

Not distraction let cause in the attached to work
ignorant

जोषयेत्सर्वकर्मणि विद्वान्युक्तः समाचरत् ॥
Joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran ||
 Let him regard all } the wise co-working therein.
works with favour } with control

In ignorant men attached to work, let him not cause distraction. Let the wise man regard with favour all works controlling and co-working therein.

Joṣayet: Causative form of the root *jus* which means to receive or to regard with favour.

Lassen and Thomson renders it thus: “The wise man should fulfil all actions”.

Burnouf translates it thus: “Il leur fasse ainer leur travail”; Telang: “should set them to action”.

(27)

प्रकृते: क्रियमाणानि गुणैः कर्माणि सर्वशः ।
Prakriteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
 Of Nature are performed by works in every way
strands

अहंकारविमृद्धात्मा कर्ताहमिति मन्यते ॥
Ahaṅkāravimūḍhātmā kartāhamiti manyate ||

Self-conscious-deluded 'doer I am' so thinks.
 soul

Works are done in every way by the strands of Nature. The soul deluded by self-consciousness thinks "I am the doer".

(28)

तत्ववित्तु महाबाहो गुणकर्मविभागयोः ।
Tatvavittru mahābāho guṇakarmavibhāgayoh |
 Truth-knower O, thou of } of strands-works-distribu-
 strong arms } tion

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥
Guṇā guṇeṣu vartanta iti matvā na sajjate ||
 Strands in abide so thinking not attached.
 strands

O thou of strong arms! the knower of truth about the distribution of strands and works think '(that) stands abide in strands' and so are not attached (to anything).

Guṇa guṇeṣu vartante: Lassen renders it as "qualitates in qualitatibus verantur". Burnouf as "les attributs (de l'ame) se rapportent aux attributs (de la nature)". Thomson "He who knows the truth of the difference between the qualities and actions, believing that they revolve to the qualities".

Dr. Lorinser renders as "Kräfte in Kräften Wirken Nur". Śridhar's gloss gives "the modes which have the nature of an organ deal with modes that have the nature of the objects of sense" and thus he

means that 'gunas' refer to senses and the outward objects with which they are connected.

(29)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
Prakriterguṇasammūḍhāḥ sajjante guṇakarmasu |
 Nature's strand misled attached to works of strands
 तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥
Tānakṛtsnavido mandānkarṣtsnavinna vicālayet ||
 Them who know in } dull men who know the should
 part } whole not shake.

Men deluded by the strands of Nature are attached to works of strands; he who knows the whole should not shake these dull men who know in part.

(30)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
Mayi sarvāṇi karmāṇi sanyasyādhyātmacetasā |
 On me all works casting off fixing thought on
 Essential Self
 निराशीनिर्ममो भूत्वा युध्यस्व विगतज्वरः ॥
Nirāśīnirmamo bhūtvā yudhyasva vigatajvarah ||
 Not hoping, not being fight putting off
 having a thought thy fever.
 of Self

Casting off all works on me, and fixing thy thought on Essential Self, not hoping and not having the thought of self, fight, putting off thy fever.

Adhyātman: Lassen renders it as "Cogitatione in intimum Conscientiam Conversa"; St. Peters. Dict. explains as "Der hochste Geist"; Burnouf renders as "l'Ame Supreme".

(31)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
 Ye me matamidam nityamanutiṣṭhanti mānavah ।
 Those my doctrine this ever practise men
 श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि
 Śraddhāvanto-anasūyanto mucyante te-api
 Full of faith unreviling are freed those too
 कर्मभिः ॥
 karmabhih ॥
 by works.

Those men who practise this doctrine of mine always full of faith and unreviling, those too are freed by works.

(32)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
 Ye tvetadbhyasūyanto nānutiṣṭhanti me matam ।
 Those this slighting not practise my doctrine
 सर्वज्ञानविमूढास्तान्विद्धि नष्टानचेतसः ॥
 Sarvajñānavimūḍhāṁstānviddhi naṣṭānacetasah ॥
 All-knowledge-deluded them know lost and senseless.

Those who slight this doctrine of mine and practise it not, know them to be deluded in all knowledge, lost and senseless.

(33)

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञनवानपि ।
 Sadṛśam ceṣṭate svasyāḥ prakṛterjñānavānapi ।
 In accordance acts of his own nature a man of
 with knowledge even

प्रकृति यान्ति भूतानि निग्रहः कि करिष्यति ॥
Prakṛtim yānti bhūtāni nigrahaḥ kim kariṣyati ||

Nature follow creatures restraint what will accomplish?

Even a man of knowledge acts according to his own nature, all creatures follow Nature, what will restraint accomplish?

[Krishna calls this doctrine his, as he is the Lord of Devotion. Those who reviled the doctrine are the Vedāntins, specially the Śaivas who identified Śiva with Brahmā. The doctrine does not coincide with either Sāṅkhya or Yoga system. The former admits knowledge as means of emancipation, the latter admits mystic devotion. The author here admits even action without attachment as a means to the end.]

(34)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
Indriyasyenendriyasyārthe rāgadveṣau vyavasthitau ||
 Of the senses to the objects } love and hatred are directed
 of senses }
 तयो न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥
Tayorna vaśamāgacchettau hyasya paripanthinau ||
 Of these in sway come under they two, are his, waylayers.
 two not

Love and hatred are directed by the senses to the objects of senses; come not under the sway of these two; they two are his waylayers.

Thomson renders it thus: “Love and hatred exist towards the objects of each sense”.

Lassen expounds thus “Rebuo sensui cuilibet subjectis propensio et aversatio necessario inhaerent.”

Burnouf explains thus: “Il faut bien que les objets des sens fassent naître le désir et l’ aversion”.

[34. Love and hatred exist towards the objects of each sense. The soul is passive. All emotion springs from the mode of Nature called *rajas* and must be subdued. Śankara says nature can only work through these; if one can withstand their force, then he can follow Śastras. This is in answer to the question “How can the Sastras be followed if nature is so powerful?”].

(35)

श्रेयान्स्वधर्मो विगुणः परधर्मत्स्वनुष्ठितात् ।
Śreyānsvadharma viguṇah paradharmātṣvānuṣṭhitāt ||

Better is one's though devoid } than another's region, though
 religion of quality } well-performed

स्वधर्मे निधनं श्रेयः परधर्मो
Svadharme nidhanam śreyah paradharmo
 In one's own death is better another's religion
 religion

भयावहः ॥
bhayāvahah ||
 is filled with
 dread.

Better is one's religion though wanting in quality than another's religion though well-performed. Better to die in one's religion, another's religion is filled with dread.

Viguna literally means ‘lacking in qualities.’ Lassen renders as “Etsi deficientibus viribus”; Thomson as “devoid of excellence”; Śankara’s gloss explains it as a work where qualities are lost or are absent (*vigata*).

(36)

अर्जुन उवाच । (Arjuna uvāca) Arjuna spoke :

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
Atha kena prayukto-ayam pāpam carati pūruṣah |
 Then by what impelled this (man) sin to commit man

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥
Anicchannapi vārṣṇeya balādiva niyojitaḥ ||
 Unwilling even O Vārṣṇeya by force constrained.
 as if

Then by what is a man impelled to commit sin?
 O Vārṣṇeya! even (when) unwilling as if constrained
 by force?

(37)

श्रीभगवानुवाच । Śrī Bhagavānuvāca

The Lord spoke:

काम एष क्रोध एष रजोगुणसमुद्भवः ।
Kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ |
 Desire it is wrath it is passion-strand-born
 महाशनो महापाप्मा विद्ध्येनमिह वैरिनाम् ॥
Mahāśano mahāpāpmā viddhyenamiha vairinām ||
 Greatly greatly sinning know it here to be enemy.
 devouring

Desire it is, wrath it is, born of the strand of
 passion —greatly devouring, greatly sinning; know
 it to be enemy here.

(38)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
Dhūmenāvṛiyate vahniryathādarśo malena ca |
 By smoke is covered fire as the mirror by dirt and

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ।
Yatholbenāvṛto garbhastathā tenedamāvṛtam ||

As by the womb the embryo as by this is covered.
 is covered

As the fire is covered by smoke and as a mirror
 by dirt as an embryo is covered by womb, so is this
 (wisdom) covered by that (passion).

(39)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
Avṛtam jñānametena jñanino nityavairinā |
 Covered is knowledge of the wise perpetual foe
 by this

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
Kāmarūpeṇa kaunteya duṣpiṇeṇānalena ca ||
 In the form of O Kaunteya by insatiable fire and
 desire

O Kaunteya, in the form of insatiable fire of desire,
 knowledge is covered by this and is the perpetual
 foe of the wise.

(40)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
Indriyāṇi mano buddhirasyādhishṭānamucyate |
 The senses mind intelligence, its seat so it is said
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥
Etairvimohayatyeṣa jñānamāvṛtya dehinam ||
 By these it obscures this wisdom, covering the embodied soul.
 It is said (that) the senses, the mind and intelligence are its seat; it obscures knowledge by these and covers the embodied Soul.

(41)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
Tasmāttvamindriyāṇyādau niyamya bharatarṣabha |
 Therefore thou the senses controlling O Prince of Bhārata!
 in the beginning

पाप्मानं प्रजहि हयेनं ज्ञानविज्ञाननाशनम् ॥
Pāpmānam prajahi hyenam jñānavijñānanāśanam |;
 This thing destroy indeed knowledge and
 of sin discrimination destroyer.

Therefore, O Prince of Bharata! Controlling the senses at the outset, destroy this thing of sin which destroys both knowledge and discrimination.

Jñāna: knowledge (spiritual) *vijñāna*; knowledge to separate, hence discrimination.

Thomson renders it as “spiritual knowledge and spiritual discernment.”

(42)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
Indriyāṇi parāṇyāhurindriyebhyah param manah |
 The senses are high, it is said, than the senses higher mind
 मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥
Manasastu parā buddhiryo buddheḥ paratastu saḥ ||
 Than mind higher is intelligence than intelligence higher is He.

They say that senses are high; mind is higher than the senses, intelligence is higher than the mind, higher than intelligence is He.

(43)

एवं बुद्धेः परं बुद्ध्वा समस्तभ्यात्मानमात्मना ।
Evaṁ buddheḥ param buddhvā samstabhyaśātmāna-
mātmanā ॥

So, than intelligence, higher knowing steadyng Self by Self
 (Him)

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥
Jahi śatrum mahābāho kāmarūpam durāsadam ॥
 Destroy the O of Strong in the form hard to reach.
 enemy arms of desire

Thus knowing Him higher than intelligence,
 steadyng self by self, O thou of strong arms, destory
 this enemy in the form of desire, so hard to reach.

Durāsadam: Lassen and Thomson render it as
 ‘Intractable’; Burnouf as ‘à l’abord difficile’; St. Peters.
 Dict. “dem schwer zu nahen, dem zu nahe zu Kom-
 men Gefahr bringt.”

इति श्रीमद्भगवद्गीतायां कर्मयोगो नाम
Iti śrīmadbhagavadgītā: karmayogo nāma
 Thus in Bhagavadgita etc. Devotion named
 by work
 तृतीयोऽध्यायः ॥
tritiyo- adhyāyah.
 third Chapter.

Thus in the Upaniṣad of Bhagavadgītā, the Third
 Chapter named Union through Work.

CHAPTER IV

The Path of Knowledge

श्री भगवानुवाच ।
Śrī Bhagavān-uvāca ||

The Lord Spoke

(1)

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

Imam vivasvate yogam proktavānahamavyayam |

This to Vivasvat doctrine of taught I imperishable control

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥

Vivasvānmanave prāha manurikṣvākave-'bravīt ||

Vivasvān to Manu taught Manu to Ikṣvāku declared it.

This imperishable doctrine of control (Yoga) I taught to Vivasvan, Vivasvan taught it to Manu; Manu declared it to Ikṣvāku.

[Vivasvān is the name of the Sun, literally means 'brilliant'. Manu is the son of Vivasvan. Ikṣvāku was born of Manu's nostral when he sneezed and ruled at Ayodhya as the first king of solar Dynasty.]

(2)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

Evam paramparāprāptamimam rājarṣayo viduh |

Thus in succession got this the Royal Sages learned

स कालेनेह महता योगो नष्टः परन्तप ॥

Sa käleneha mahatā yogo naṣṭah parantapa ||

That, in lapse } here long doctrine perished O destroyer
of time } this of foes'

O destroyer of foes! thus handed down in succession, the Royal sages learnt it; this doctrine perished in the world with long lapse of time.

[The Royal Sages were the Philosophic kings of the Solar line. In ancient times wisdom regarding Brahman was entrusted to the Kṣatriyas:]

(3)

स एवायं मया तेज्य योगः प्रोक्तः पुरातनः ।

Sa evāyam mayā te-'dya yogah proktah purātanaḥ |

This this by me to thee doctrine declare ancient
same to-day of control

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

Bhakto-'si me sakha ceti rahasyam hyetaduttamam ||

devotee thou art friend and secret indeed it is
of mine too supreme.

That very same ancient doctrine of control is declared to thee by Me to-day; thou art my devotee and friend; indeed it is the Secret Supreme.

अर्जुन उवाच : (Arjuna uvāca) Arjuna spoke :

(4)

अपरं भवतो जन्म परं जन्म विवस्वतः ।

Aparam bhavato janma param janma Vivasvataḥ |

Later thy birth earlier birth of Vivasvat

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥

Kathametadvijānīyām tvamādau proktavāniti ||

How this should thou at beginning expounded it.
I understand

Thy birth was later, earlier was the birth of Vivasvat. How should I understand this that thou hast expounded it at the beginning?

श्री भगवान्‌वाच (Śrībhagavānuvāca)

The Lord Spoke.

(5)

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
Bahūni me vyutītāni janmāni tava cārjuna ।
Many of me have passed births thine and O Arjuna!

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥
Tānyaham veda sarvāṇi na tvam vettha parantapa ॥
Them I know all not thou knowest O Scourge of
the foe!

Many births of mine have passed and thine too,
O Arjuna! I know all of them, thou knowest not, O
destroyer of the foe!

(6)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
Ajo'pi sannavyayātmā bhūtānāmīśvaro-'pi san ।
Unborn am immutable in nature of beings Lord though
though am

प्रकृतिं स्वामधिष्टाय सम्भवाम्यात्ममायया ॥
Prakritim svāmadhiṣṭāya sambhavāmyātmmāyayā ॥
Is Nature of mine I come into being by
establishing my own illusive power.

Though immutable in nature and unborn, though
I am the Lord of beings, I establish my Self in Nature
(which is mine) and come into being by my own illus-
sive power.

[*Prakriti*: from *pra*=forth and *kriti* (to make) the primeaval matter out of which all things have sprung.

Māyā is the mystic power. Here there is a trace of the later Mīmāṃsā or Vedantist doctrine: Brahma caused a seeming world to issue from himself by this power. The world has no real existence; the only real existence is the One Universal Soul.]

(7)

यदा यदा हि धर्मस्य ग्लनिर्भवति भारत ।
Yadā yadā hi dharmasya glānirbhavati Bhārata |

Whenever indeed of righteousness decline there is O Bhārata
 अभ्युत्थानमधर्मस्य तदात्मानं सजाम्यहम् ॥
Abhyutthānamadharmasya tadātmānam srjāmyaham ||
 Ascendance of unrighteousness then myself create I.

Whenever there is decline of righteousness, O Bhārata! and ascendance of unrighteousness, then I create myself.

(8)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
Paritrāṇāya sādhūnām vināśaya ca duṣkṛitām |
 For the deliverance of the good for destruction and of the wicked

धर्मसंस्थापनार्थीय सम्भवामि युगे युगे ॥
Dharmaśāṁsthāpanārthāya sambhavāmi yuge yuge ||
 For righteousness-establishing I come into age after age.
 being

For the deliverance of the good and the destruction of the wicked and for establishing righteousness I come into being age after age.

(9)

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।
Janma karma ca me divyamevam yo vetti tattvataḥ ।

Birth work and of divine thus who knows in true
 mine nature

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोर्जुन ॥
Tyaktvā deham punarjanma naiti māmeti so-arjuna ॥
 On leaving body re-birth not goes to me he
 come O Arjuna.

He who knows my divine birth and works in true
 Nature, on leaving body, he does not go to rebirth,
 he comes to me, O Arjuna!

(10)

वीतरागभयक्रोधा मन्मना मामुपाश्रिताः ।
Vitarāgabhyakrodhā manmanā māmupāśritāḥ ॥

Freed from affection, absorbed taking refuge
 fear, anger in me in me

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥
Bahavo jñānatapasā pūtā madbhāvamāgatāḥ ॥
 Many by austerity of cleaned, my state of being have
 knowledge attained.

Released from affection, fear and anger, absorbed
 in me and taking refuge in me, many (men) cleaned
 by the austerity of knowledge have attained to my
 state of being.

(11)

ये यथा मां प्रपद्यन्ते तांस्तथैव
Ye yathā mām prapadyante tāṁstathaiva

Who as to me approach them likewise

भजाम्यहम् ।
bhajāmyaham ।
 favour I

मम वर्त्मनुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
Mama vartmānuvartante manusyāḥ Pārtha sarvaśah ||

My path follow men O Pārtha in all ways.

As men approach me, I show favour likewise.
 O Pārtha! men follow my path in every way.

(12)

काङ्क्षकान्तः कर्मणः सिद्धि यजन्त इह देवताः ।
Kāṅkṣantah karmaṇah siddhim yajanta iha devatāḥ |
 Those who works for success sacrifice here the gods of
 desire Heaven

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥
Kṣipram hi mānuṣe loke siddhirbhavati karmajā ||
 Quickly indeed in men in the success ensues born of work.
 world

Those who desire to work for success, (they)
 sacrifice here to the gods of Heaven; in this world of
 men success born of work ensues quickly.

(13)

चातुर्वर्णं मया सृष्टं गुणकर्मविभागशः ।
Cāturuvarṇyam mayā sr̥ṣṭam guṇakarmavibhāgaśah |
 The four castes by me were created Strands-works-distributed

तस्य कर्तरिमपि मां विद्ध्यकर्तारिमव्ययम् ॥
Tasya kartāramapi mām viddhyakartāramavyayam ||
 Its creator though me know no worker, immutable.

The four castes were created by me in accordance
 with the distribution of strands and works, I,
 though its creator, know me to be no worker and
 immutable.

(14)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
Na mām karmāṇi limpanti na me karmaphale sprhā |
 Not me the works stain Not to me fruits of work longing
 for

इति मां योऽभिजानाति कर्मभिर्न स विद्यते ॥
Iti mām yo-'bhijānāti karmabhirna sa vidhyate ||
 So me he who recognises by works not he is bound.

Work do not stain me; nor in me is there a longing for fruits of work. He who recognises this in me, he is not chained by works.

(15)

एवं ज्ञात्वा कृतं कर्म पूर्वरपि मुमुक्षुभिः ।
Evam jñātvā kṛtam karma pūrvairapi mumukṣubhiḥ |
 So knowing did work by ancients who sought
 too deliverance
 कुरु कर्मव तस्मात्वं पूर्वः पूर्वतरं
Kuru karmaiva tasmāttvam pūrvaiḥ pūrvataram
 Do thou work likewise therefore as by the ancients in
 thou olden days
 कृतम् ॥
kṛtam ||
 did.

So knowing, the ancients, too, who sought deliverance did work; likewise do thou, therefore thy work as in olden days was done by the ancients.

(16)

कि कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
Kim karma kimakarmeti kavayo-'pyatra mohitāḥ |
 What action what inaction the wise even are puzzled
 (is) here

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा
Tatte karma pravakṣyāmi yajjñātvā
 Then to thee work I declare by knowing which
 मोक्ष्यसञ्ज्ञात् ॥
mokṣyase-śubhāt ||
 thou shalt be delivered from evil.

Even the wise are puzzled in this: what is action? What is inaction? I declare, then, to thee that work by knowing which thou shalt be delivered from evil.

(17)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च
Karmano hyapi boddhavyam boddhavyam ca
 Of action too should understand should learn too
 विकर्मणः ।
vikarmaṇah ।
 wrong action

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥
Akarmaṇaśca boddhavyam gahanā karmaṇo gatiḥ ॥
 Inaction too should understand obscure of work course.

One should understand about action, so too one should learn of wrong action; of inaction, too, one should understand, for obscure is the course of work.

[*Tapas*: Tap (to burn) means heat, pain, religious austerity; it is not penance but it is undertaken to obtain great merit or supernatural power.

Verse 16 Kavayas=wise men; literally it means “poets”. It reflects a time when all knowledge was expressed in song.

The four castes are the Brahmana, kṣhatriya, Vaiśya and Śūdra.]

(18)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

Karmanyakarma yaḥ paśyedakarmanī ca karma yaḥ |

In work no-work who sees in no-work and work he who

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

Sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ||

He (is) wise among men he being controlled, does work perfectly.

He who sees work in no-work and in no-work work, he is wise among men, he is controlled and does work perfectly.

Sa yuktaḥ Kṛtsnakarmakṛt: Lassen renders it as “Is devotus cunctis operibus peragendis aptus est”. Thomson: “He is devout and performs all duty”; Burnouf explains thus: “Il est un état d’union quelqu’œuvre qu’il fasse”. Ananda explains thus: he becomes free from birth, occupation or reward of works and is finally set free.

(19)

यस्य मर्वे ममारम्भाः कामसंकल्पवर्जिताः ।

Yasya sarve samārambhāḥ kāmasaṁkalpavarjitāḥ |

Whose all enterprises desire and motive-devoid of
ज्ञानाग्निदग्धकर्मणिं तमाहुः पण्डितं बुधाः ॥

Jñānāgnidagdhakarmāṇam tamāhuh pāṇḍitam budhāḥ ||

Knowledge-fire-burnt-works of him is a learned the wise.
called (man)

He whose all enterprises are devoid of desire and motive, whose works are burnt by the fire of knowledge, him the wise call a learned man.

(20)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
Tyaktvā karmaphalāsaṅgam nityatṛipto nirāśrayaḥ ।
 Abandoning work-fruit-attainment ever contented on none dependent
 कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥
Karmanyabhipravṛtto'pi naiva kiñcikaroti saḥ ॥
 In work engages even though not any does he.

Abandoning attachment for the fruit of works,
 ever contented and dependent on none, though he en-
 gages (himself) in work, he does not work at all.

(21)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
Nirāśīryataçittātmā tyaktasarvaparigrahaḥ ।
 Void of hope, thought abandoning all possessions
 held in restraint
 शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ।
Śarīram kevalam karma kurvannāpnoti kilbiṣam ।
 Of body only work performing not (any) guilt.
 acquires

Void of hope, thought held in restraint, abandoning
 all possessions, performing only work of body, he
 does not acquire any guilt.

(22)

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
Yadṛcchālābhasantuṣṭo dvandvātītoto vimatsarah ।
 Whatever comes by chance beyond the free from
 -contended pairs envy

समः सिद्धावसिद्धौ च कृत्वापि न निबद्धयते ॥
Samah siddhāvasiddhau ca krtvāpi na nibaddhyate ||
 Equal in success and and though not is attached.
 failure works

He who is contented with whatever comes by chance is above the pairs (pleasure and pain etc.), free from envy, same in success and failure; though he works, he is not attached.

(23)

गतसञ्जगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
Gatasangasya muktasya jñānāvasthitacetasah |

Free from of the liberated mind firmly fixed in wisdom-attachment
 attachment dom (wisdom-fixed-minded).

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥
Yajñāyācarataḥ karma samagram pravilīyate ||
 For sacrifice work entirely is dissolved.
 acts (if)

Of him who is free from attachment and is liberated, whose mind is firmly fixed in wisdom, if he acts for sacrifice, his work is entirely dissolved.

Muktasya: lit. one who is free. Thomson has ‘yuktasya’ but most of the MSS have *muktasya*.

St. Peters. Dict. translates ‘muktaka’ as ‘für sich bestehend’, “selbständig”. Śridhara’s gloss gives “freed from passion and the rest”.

Yajñāya ācharatas lit. one who has gone to sacrifice. Thomson explain thus: “Who acts for the sake of sacrifice, instigated only by the spirit of devotion.”

Lassen has: “sacrificii gratia sese accingentis”. Sankara explains: “that sacrifice may be done”.

Śridhara's gloss gives: "he goes to sacrifice for the knowledge of the Supreme Lord".

(24)

ब्रह्मार्पणं	ब्रह्म	हविर्ब्रह्माणौ	ब्रह्मणा
Brahmārpaṇam	brahma	havirbrahmāgnau	brahmaṇā
Brahman is the oblation	Brahman	sacrificial butter	by Brahman

हुतम् ।

is the burnt offering

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥
Brahmaiva tena gantavyam brahmakarmasamādhinā ||
 To Brahman by him should go by meditating on the works
 only of Brahman.

(To him) Brahman is the oblation, Brahman the
sacrificial butter, Brahman is in the fire, the burnt
offering is by Brahma; to Brahma only should he go
by meditating on the works of Brahman.

[Śankarāchārya says that the knowledge of one who has given up all rites and renounced all action is represented as a sacrifice; everything connected with sacrifice is Brahman. The idea of Brahman has replaced all ideas of accessories.]

(25)

दैवमेवापरे	यज्ञं	योगिनः	पर्युपासते ।
<i>Daivamevāpare</i>	<i>yajñam</i>	<i>yoginah</i>	<i>paryupāsate</i>
To gods alone others	the sacrifice	the yogins	observe
ब्रह्माग्नावपरे	यज्ञं	यज्ञेनैवोपजुट्वति ॥	
<i>Brahmāgnāvapare</i>	<i>yajñam</i>	<i>yajñenaivopajuhvati</i>	
In the fire of Brahman	sacrifice	with sacrifice	offer sacrifice.
	others		

Some ascetics observe sacrifice offered to Gods (in Heaven); others offer sacrifice in the fire of Brahman by sacrifice itself.

[Fire is the flame of devotion created by Brahmā himself.]

(26)

श्रोत्रादीनीन्द्रियाप्यन्ये	संयमाग्निषु	जुहवति ।
<i>Śrotrādīnīndriyānyanyे</i>	<i>samyamāgniṣu</i>	<i>juhvati</i>
Hearing and other senses	in the fire of restraint	sacrifice
शब्दादीन्विषयानन्य	इन्द्रियाग्निषु	जुहवति ॥
<i>Śabdādīnvिषयानन्या</i>	<i>indriyāgniṣu</i>	<i>juhvati</i>
Sound, objects of sense and the rest	in the fire of senses	sacrifice.

Some sacrifice in the fire of restraint, hearing and other senses; others offer as sacrifice sound, objects of senses and the rest in the fire of senses.

(27)

सर्वाणि निद्रियकर्माणि	प्राणकर्माणि	चापरे ।
<i>Sarvāṇīndriyakarmāṇi</i>	<i>prāṇakarmāṇi</i>	<i>chāpare</i>
All works of senses	works of breath and others	
आत्मसंयमयोगाग्नी	जुहवति	ज्ञानदीपिते ॥२७॥
<i>Ātmasamyamayogāgnau</i>	<i>juhvati</i>	<i>jñānadīpīte</i>
In Self-control-yoga fire	off sacrifice	knowledge-kindled.

Some sacrifice in the fire of Self-Control kindled by knowledge all works of senses, and works of breath.

[Śankara: The functions of the senses and the vital airs completely cease while the ascetic concentrates the mind on the Self.]

(28)

द्रव्ययज्ञास्तपोयज्ञा	योगयज्ञास्तथापरे ।
<i>Dravyayajñāstapoyajñā</i>	<i>Yogayajñāstathāpare </i>
Substance-sacrifice penance-sacrifice ascetic sacrifice likewise others	

स्वाध्यायज्ञानयज्ञाश्च	यतयः	संशितद्रता: ॥२८॥
<i>Svādhyāyajñānayajñāśca</i>	<i>yatayah</i>	<i>samśitatvratāḥ </i>

Scripture-reading and wisdom	men	and of
sacrifice of restraint		strict vows.

Men of restraint and of strict vows offer as sacrifice substances (material wealth), penance and their ascetic practices; they also offer their wisdom and scripture-reading.

(29)

अपाने	जुह्वति	प्राणं	प्राणेऽपानं
<i>Apāne</i>	<i>juhvati</i>	<i>prāṇam</i>	<i>prāṇe-apānam</i>
In the in-coming	offer as	the out-going	the out-going and
breath	sacrifice	breath	in-coming breath
तथापरे ।			
<i>tathāpare </i>			
so others			

प्राणापानंगती रुद्धा प्राणायामपरायणाः ॥
Prāṇāpānagatī *ruddhā prāṇāyāmaparāyaṇāḥ ||*
 The out-going and the checking the constraint of breath
 in-coming of breaths flow their aim.

Others offer as sacrifice the outgoing breath (prāṇa) in the incoming breath (apāna) and the incoming breath in the out-going breath; checking the flow of the out-going and incoming breaths, they make their aim the constraint of breath.

Prāṇāyāma: restraint of breath; it is breathing through one nostril only by closing the other.

(30)

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
Apare niyatāhārāḥ prānānprāneṣu juhvati |
 Others restricted in food life-breaths in offer
 life-breaths

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥
Sarve-'pyete yajñavido yajñakṣapitakalmaṣāḥ ||
 All these knowers of by sacrifice their sins
 sacrifice are destroyed.

Others again, restricted in food, offer as sacrifice their life-breaths into life-breaths. All these are knowers of Sacrifice; by Sacrifice their sins are destroyed.

[This refers to those ascetics who practise control of breath, which with the moderation of food is supposed to lead to a state of *Samādhi*.

The five vital airs are *udāna*, up-breath in the neck, *prāṇa* fore-breath in the heart passing through the mouth and nose; *Samāna*, con spiration, travelling round the stomach, *apāna*, back-breath, and *vyāna*, breath traversing the whole body.]

(31)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
Yajñaśiṣṭāmṛtabhujo yānti Brahma sanātanaṁ |
 Sacrificial remnant go to Brahma the everlasting
 ambrosial food-eaters

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥
Nāyam loko-'styayajñasya kuto-'nyah kurusattama ||
 Not this world is for him how another best of Kurus
 who sacrifices not

The eaters of the ambrosial food, the remnants of a sacrifice, go to the everlasting Brahman; this world is not for him who does not sacrifice; whence for another? O best of Kurus! (Arjuna).

(32)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
Evam bahuvidhā yajñā vitatā Brahmaṇo mukhe ।
 Thus many forms sacrifices are of Brahma in the
 (of) spread face
 कर्मजान्विद्धि तान्सर्वनेवं ज्ञात्वा विमोक्ष्यसे ॥
Karmajānviddhi tānsarvānevam jñātvā vimokṣyase ॥
 Born of work know them all these knowing thou shalt be
 (this) freed.

Thus in Brahma's face many are the sacrifices that are spread out; know them all to be born of work. Knowing this, thou shalt be freed.

(33)

श्रेयान्द्रव्यमयाद्यज्ञाज्ञानयज्ञः परन्तप ।
Sreyāndravyamayādyajñājjñānayajnah parantapa ।
 Better (is) than material sacrifice knowledge } O destroyer
 -sacrifice } of foes
 सर्वं कर्माखिलं पार्थं ज्ञाने परिसमाप्यते ॥
Sarvam karmākhilam Pārtha jñāne parisamāpyate ॥
 All works with O Pārtha! in find fulfil-
 their entity knowledge ment.

O distroyer of the foes! better is the sacrifice of knowledge than the sacrifice of matter; O Pārtha! all works with their entity find their fulfilment in knowledge.

[The influence of Sāṅkhyā system is evident. None can attain to the rank of the gods but those who pursue philosophy and depart from the body pure—none but the lovers of true knowledge—Plato.

Vitatā means spread out and is usually connected with the sacrificial offerings.]

Vitatā Brahmano mukhe: this is rendered by Lassen “propagata sunt e numinis ore”; Burnouf renders as “Institués de la bouche de Brahma”. Mukhe is in the Locative Case and lit. means “in the face of”.

Thomson renders it thus: “Are performed in the presence of the Supreme Spirit”.

(34)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
Tadviddhi pranipātena paripraśnena sevayā |
 This know by reverence by questioning by service
 उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥
Upadekṣyanti te jñānam jñāninastattvadarśinah ||

Will teach thee knowledge, men of knowledge, who behold the truth.

Know this by reverence, by questioning and by service. They who behold the truth, the men of knowledge, will teach thee knowledge.

(35)

यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
Yajjñātvā na punarmohamevaṁ yāsyasi Pāṇḍavaḥ |
 What knowing not again delusion of this shalt O Pāṇḍava!
 type thou go

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥
Yena bhūtānyaśeṣena drakṣyasyātmanyatho mayi ||

By creatures without which shalt see in thyself then in me.
 exception

After knowing this, O Pāṇḍava, thou shalt not get into delusion again; by this thou shalt see all creatures without exception in thyself, then in me.

(36)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
Api cedasi pāpebhyaḥ sarvebhyaḥ pāpakrittamaḥ |
 Though thou of sinners of all the most sinful
 art

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥
Sarvam jñānaplavenaiva vṛjinam santariṣyasi ||

All by bark of knowledge alone, evil, thou shalt cross over.

Even though thou art the most sinful of all sinners, thou shalt cross all evil by the bark of knowledge alone.

(37)

यथेधांसि समिधोऽग्निर्भस्मसात्कुरुतेर्जुन ।
Yathaidhāṁsi samidho-'gnirbhasmusāteturute'-rjuna |
 Just as the flames the sacrificial wood, the fire, to ashes makes
 O Arjuna!

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥
Jñānāgnih sarvakarmāṇi bhasmasāteturute tathā ||

Fire of knowledge all works reduces to ashes just as.

As the flames of the fire makes the sacrificial wood into ashes, O Arjuna! so does the fire of knowledge reduce to ashes all works.

(38)

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
Nahi jñānena sadṛśam pavitramiha vidyate |

Not to knowledge equal in purity in this world exists indeed

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥
Tatsvayam yogasamsiddhaḥ kālenātmani vindati ||
 That himself who is perfected in in due time in finds.
 control himself

Nothing, indeed, exists in purity equal to knowledge in this earth; he who is perfect in control, finds that in himself in due time.

(39)

श्रद्धावौलभते ज्ञानं तत्परः संयतेन्द्रियः ।
Sraddhāvān labhate jñānam tatparah samyatendriyah |

The devoted acquires knowledge who is Self-controlled
 absorbed in it

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥
Jñānam labdhvā parām sāntimacireṇādhigacchati ||
 Knowledge acquiring highest peace without delay he attains.

The devoted (one), who is absorbed in it and self-controlled acquires knowledge. After acquiring knowledge he attains the highest peace without delay.

(40)

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
Ajñāscāśraddadhānaśca saṁśayātmā vinaśyati |
 The ignorant, and who has no one of doubtful perishes
 faith and nature

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥
Nāyam loko-asti na paro na sukham samśayātmanah ॥
 Not this the world not beyond happiness for the doubting
 exists neither soul.

The ignorant and he who has no faith, and one of doubtful nature perishes; for the doubting soul, neither this world, nor beyond and neither happiness exists.

[Neither the blessings of a higher birth, nor that of heaven, nor of final Nirvāṇa.

Dr. Lorinser refers to Śraddhā (faith) as a proof of *Christian influence*. The argument has some force but not conclusive for ‘faith’ is the basis of all religions].

(41)

योगसन्यस्तकमणिं ज्ञानसंछिन्नसंशयम् ।
Yogasamnyastakarmāṇam jñānasamchinnasamśayam |
 By devotion abandoned work, knowledge has cut through doubt
 आत्मवन्तं न कमणि निबध्नन्ति धनंजय ॥४१॥
Ātmavantam na karmāṇi nibadhnanti Dhanañjaya ||
 Master of himself not in works bind O Dhanañjaya!

One who has abandoned work by devotion, whose doubt is dispersed by knowledge, and master of himself, O Dhanañjaya! works do not bind him.

(42)

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
Tasmādajñānasambhūtam hṛtsthām jñānāsinātmanah |
 Therefore ignorance born of abiding as knowledge with
 in heart sword of thyself

छित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥
Chitvainam samśayam yogamātiṣṭottiṣṭa Bhārata ||
 Cleaving this doubt to yoga resort, stand up O Bhārata!

Therefore cleaving this doubt born of ignorance,
 with thy sword of knowledge, abiding in thy heart,
 resort to work and stand up, O Bhārata!

इति श्रीमद्भगवद्गीता . . . ज्ञानयोगो नाम
Iti Śrīmadbhagavadgītā . . . jñānayogo nāma
 चतुर्थोऽध्यायः ॥
caturtho-adhyāyah ॥

Thus in the Bhagavadgita the fourth Chapter
 named Jñānayoga (Union through knowledge).

CHAPTER V

अर्जुन उवाच (*Arjuna uvāca*)

Arjuna spoke :

(1)

संन्यासं कर्मणां कृष्ण पुनर्योगं च
Samnyāsam karmāṇām Kṛṣṇa punaryogam ca
 Renunciation of works O Krishna again of practice and
 शंससि ।
 śaṁsasi |
 thou praised

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥
Yacchreya etayorekam tanme brūhi suniścitam ||
 Which (is) of these two that to me tell with certainty.
 better one

O Kṛṣṇa! thou praisest renunciation of works and
 again of practice. Tell me with certainty that one
 which is better of the two.

(2)

श्रीभगवानुवाच (*Sribhagavānuvāca*) The Lord said.
 संन्यासं कर्मयोगश्च निःश्रेयसकरावुभौ ।
Samnyāsam karmayogaśca niśreyasakarāvubhau |
 Renunciation practice of lead to highest bliss both
 work and

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥
Tayostu karmasamnyāsātkaṁyogo viśiṣyate ||
 Of these indeed than work-renunciation, is better.
 two practice of work

Both renunciation and practice of work lead to the highest bliss; of these two, practice of work is better than renunciation of work.

Nisreyasa: Lassen renders it thus: "Id, quo melius quidquam excluditur: ea hominis conditio qua melior fingi nequit i.e. finis bonorum." St. Peters. Dict.: "Kein besseres über sich habend" "jemandes bestes, heil, erlösung".

(3)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
Jñeyah sa nityasamnyāsi yo na dveṣṭi na kāṅkṣati |
 Know he ever renouncer who not hates nor desires
 that

निर्द्वन्द्वे हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥
Nirdvando hi mahābāho sukham bandhātpramucyate ||
 Free from indeed O Mighty- with ease from bonds is freed.
 pairs armed

Know him to be an ever-renouncer, who neither hates nor desires. O thou of mighty-arms! he is certainly free from the pairs and is freed from bonds (of work) with ease.

[A reconciliation of the Sāṅkya and Yoga systems is attempted here. Yoga system by prescribing that all actions be done without attachment, enforces a real renunciation and is based on true knowledge.

(4)

सांख्ययोगो पृथग्बालाः प्रवदन्ति न पण्डिताः ।
Sāṅkhyayogo pṛthagbälāḥ pravadanti na paṇḍitāḥ |
 Sāṅkhya and Yoga seperate speak not the learned
 (renunciation and children
 practice)

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥
Ekamapyaśthitah samyagubhayorvindate phalam ||

To one alone aright both obtains the fruits.
 devotes

Children speak that Sāṅkhya (renunciation) and Yoga (practice) as separate, not the learned. If one devotes aright to one alone, he obtains the fruits of both.

(5)

यत्सांख्यैः प्राप्यते स्थानं तद्योगं रपि
Yatsāṅkhyaiḥ prāpyate sthānam tadyogairapi .

What by the is attained place that by Yogins also is
 Sāṅkhyas

गम्यते ।
gamyate |
 obtained

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥
Ekam Sāṅkhyam ca Yogam ca yah paśyati sa paśyati ||

As one Sāṅkhya and Yoga and who sees he sees.

What place is attained by the Sāṅkhyas, that is obtained by the Yogins (also). He who sees Sāṅkhya and Yoga as one, he sees (rightly).

(6)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
Samnyāsastu Mahābāho duḥkhamāptumayogataḥ |

Renunciation (but) O Mighty-armed hard to attain without yoga or practice

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥
Yogayukto munirbrahma nacireṇādhigacchati ||

Who is earnest the recluse without delay attains.
 in Yoga to Brahma

O thou of mighty arms, Sanyāsa or renunciation is hard to attain without Yoga or Practice. The recluse who is earnest in Yoga or Practice attains to Brahman (the Absolute) without delay.

[This does not coincide with Kapila's theory. Kapila taught that the soul when emancipated from matter remains in a state of unconscious repose, but in its own individuality.]

(7)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
Yogayukto viśuddhātmā vijitātmā jitendriyah ।
 Set in the path of Practice pure } master of } senses conquered
 in Soul } himself, } in

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
Sarvabhūtātmabhūtātmā kurvannapi na lipyate ॥
 All creature's soul is his Soul although works not is stained.

He who is set in the path of Yoga or practice, pure in Soul, master of himself with senses conquered, and whose soul becomes the soul of all creatures, although he works, is not stained (by their fruits).

[It seems to be that such a person, even before attaining to Nirvāṇa, loses all sense of individuality and is merged in the universal life of the world. What is called in Buddhism *kileśanibbāṇam* or extinction of human passion as distinct from *Khandhanibbāṇam* or extinction of being. (Cf. Childer's Pali Dict.).

(8)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
Naiva kincitkaromīti yukto manyeta tatvavit ।
 Not at any I do work who thinks who knows
 all so practises truth

पश्यन्शृणवन्स्पृशन्जिघ्रन्ननाच्छन्स्वपन्दवसन् ॥

Paśyan-śṛṇvan-sprśañ-jighran-
aśnan-gacchan-svapan-śvasan ॥

In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing.

He who follows the path of Practice, and knows the truth, thinks: 'I do not work at all' in seeing, hearing, touching, smelling, eating, walking and breathing.

(9)

प्रलपन्निसृजन्गृहण— ब्रुन्मिषन्निमिषन्नपि ।

Pralapan-visrjan-grhṇan- *nunmiṣan-nimiṣan-napi* |
In speaking, emitting, in holding, opening the eyes in closing eyes
even

इन्द्रियाणीन्द्रियाथेषु वर्तन्त इति धारयन् ॥

Indriyāṇīndriyārtheṣu vartanta iti dhārayan ||

The senses abide this remembering.
in sense-objects

In speaking, emitting, holding, opening the eyes and shutting the eyes, he remembers that the senses abide in the objects of senses.

(10)

ब्रह्मम्प्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः

Brahmanyādhāya karmāṇi sangam tyaktvā karoti
yah |

In Brahman resigning action attachment abandoning works
who

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

Lipyate na sa pāpena padmapatramivāmbhasā ||
Besmeared not he by sin lotus-leaf-just as-by water.

Resigning his actions in Brahman, abandoning attachment he who works, is not besmeared with sin just as a lotus-leaf by water.

[C/o The teaching of Buddha for the discipline of the mind. Even long immersion in water will not make the lotus leaf to be injured. Water does not stick to it. It was a favourite flower of Buddha; and when he used to explain spiritual experiences, Lord Buddha often used it as a smile.

This is a Verse from the teachings of Buddha to Nanda. "Just as a leaf of a lotus, though born in water and staying in water, is not stained by water either from above or from below."

(11)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
Kāyena manasā buddhyā kevalairindriyairapi |
 With body mind intelligence alone, with sense also

योगिनः कर्म कुर्वन्ति सङ्गं
Yoginah karma kurvanti sangam
 The Yogis work do attachment
 त्यक्त्वात्मशुद्धये ॥
tyaktvātmaśuddhaye ||
 abandoning for self's
 purification.

The Yogis (ascetics) do work abandoning attachment for their Self's purification with body, mind, intelligence and also with senses alone.

Kevalair indriyair api:

Schlegel renders the passage thus: “Cunctisque sensibus etiam” Lassen as “mero sensuum ministerio etiam” Thomson follows Lassen.

Kevala means (1) alone, (2) what is included in itself, abstract absolute; so ‘kaivalya’ mean the abstract state of a complete Yogin.

Ananda explains that the work here means a Vedic sacrifice done with self-restraint. Sridhara means that it is the work done by the senses as hearing or reciting hymns for the Supreme.

(12)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ।
Yuktah karmaphalam tyaktvā śāntimāpnoti naiṣṭikīm |

The } fruits of abandoning peace attains well-founded
 disciplined } action

अयुक्तः कामकारेण फले सक्तो निबद्ध्यते ॥
Ayuktah kāmakāreṇa phale sakto nibaddhyate ||

He who by promptings in fruit attached is attached.
 shuns action of desire

One who is disciplined in actions attains to well-founded peace, by abandoning fruits of action, one who shuns action by the promptings of desires, attached to fruits (of work) is attached.

(13)

सर्वकर्मणि मनसा संन्यस्यास्ते सुखं वशी ।
Sarvakarmāṇi manasā sañnyasyāste sukham vasi |

All works by mind renouncing stays happily self-controlled

नव द्वारे पुरे देही नैव कुर्वन्न कारयन् ॥
Nava dvāre pure dehī naiva kurvanna kārayan् ॥
 Nine-gated, in city the neither working nor causing
 embodied soul to work.

Renouncing all works by mind, self-controlled
 stays happily the embodied Soul in the city of nine-
 gates neither working nor causing (them) to work.

[City of nine gates is the body which has nine
 gates to the outer world—these gates are the eyes,
 ears, nostrils, mouth and the organs of excretion and
 generation: The Soul does not act but sits as a king
 in isolated grandeur.]

Sarvakarmāṇi manasā sannyasya:

Lassen explains thus: “Cunctis operibus exanimō sepositis.” Burnouf renders as “Le mortel qui par la farce de son esprit pratique l’abnégation dans tous les aetes”. Śankara explains as “mind does this becoming separate from worldly things”; Sridhara says “this renunciation of work is by the manas being distinctly devout (vivekayukta)”.

(14)

न कर्तृत्वं न कर्मणि लोकस्य सृजति प्रभुः ।
Na kartr̥tvam na karmāṇi lokasya srjati Prabhuh ।
 Neither power of nor works for the creates that lord
 work world

न कर्मफलसंयोगं स्वभावस्तु . प्रवर्तते ॥
Na karmaphalasamyogam svabhāvastu pravartate ॥
 Neither the fruit of work—union Nature only works out.

That Lord neither creates power of work nor works for the world, nor for union of the fruit of works; Nature alone works out (these).

Svabhāva=union or assemblage of qualities which form the individuality of a person.

(15)

नादते कस्यचित्पापं न चैव सुकृतं विभुः ।

Nādatte kasyacitpāpam na caiva sukṛtam vibhuḥ |

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

Ajñānenāvṛtam jñānam tena muhyanti jantavah ||

By ignorance is knowledge by that are creatures.
covered deluded

Neither takes the sins nor the merits of one, that all-pervading lord; by ignorance is knowledge covered. Thereby the creatures are deluded.

Adatte: Lassen renders as "Accipit"; Burnouf as "se charge".

Lorinser as “nimmt auf sich”.

St. Peters Dict. has "nehmen, sick zueignen, an sich zichen" Śankara explain the word to mean grhṇāti is to take one's self.

(16)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
Jñānenā tu tadajñānam yeṣām nāśitamātmanah ।

By indeed that ignorance of those knowledge is destroyed, of Self

तेषामादित्यवज्ञानं प्रकाशयति तत्परम् ॥
Tesāmādityavajjñanam prakāśayati tatparam ॥

Their, like the Sun,
knowledge brightens up that Supreme.

Whose ignorance of Self is destroyed indeed by knowledge, their knowledge brightens up like the Sun, that Supreme.

(17)

तद्बुद्धयस्तदात्मानस्त्रिष्टास्तप्यगयणाः ।
Tadbuddhayastadātmānas-tannīṣṭās-tatparāyanāḥ ॥

That reason that Self that devotion that their aim

गच्छन्त्यपुनररावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
Gacchantyapunarāvṛttim jñānanirdhūtakalmaśāḥ ॥

They go whence no return by knowledge-cleansed stains.

That their reason, that their Self, that their devotion, that their aim, they go whence there is no return, their stains being cleansed by knowledge.

(18)

विद्या विनयमपन्ने ब्राह्मणे गवि हस्तिनि ।
Vidyā vinayasampanne brāhmaṇe gavi hastini |

Learning humbleness having in Brahmin a cow an elephant

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
Śuni caiva śvapāke ca paṇḍitāḥ samadarśināḥ ||

A dog even or in an and the learned hold with
outcaste equal sight.

A learned humble Brāhmaṇin, a cow, an elephant, a dog or even an out-caste, the learned hold with an equal sight.

[The cow is venerated by the Hindus. The dog is the lowest of animals. The *Swapāka* is the most degraded of all men. He is condemned to the lowest offices, such as carrying out dead unclaimed bodies. He was obliged to live outside the city gates, and could have no other animals than asses and dogs.] (Manu X.51).

(19)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
Ihaiva tairjitatḥ sargo yesām sāmye sthitam manah |
 In this even by } birth whose, in equality abides mind
 world them is }
 conquered }
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥
Nirdoṣam hi samam brahma tasmādbrahmaṇi te
sthitāḥ ||

Without indeed equal Brahma therefore in Brahma they abide.

Even in this world, birth is conquered by them whose mind abides in equality; indeed Brahma is without fault and equal. Therefore in Brahman they abide.

[*Sarga* lit: emanation. Śaṅkara interprets it as ‘birth’; Śridhara interprets as *Samsāra*.]

(20)

न प्रहस्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
Na prahasyetpriyam prāpya nodvijet-prāpya
cāpriyam |
 not laughs, what he gaining not grieves gaining the un-
 loves

स्थिरबुद्धिरसमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥
Sthirabuddhirasam-mūḍho brahmaavidbrahmaṇi sthitah ॥

Steadfast in wisdom undeluded knowing Brahman } in Brahman } abides.

(He) Neither laughs gaining what he loves, nor grieves getting the unpleasant, steadfast in wisdom, undeluded, knowing Brahman, abides in Brahman.

(21)

वाह्यस्पर्शेष्वसक्तात्मा	विन्दत्यात्मनि	यत्सुखम् ।
<i>Bāhyasparśeṣvasaktātmā</i>	<i>vindatyātmani yatsukham </i>	
From outside-contact with Self detached	finds in Self that happiness	
स ब्रह्मयोगयुक्तात्मा	सुखमक्षय्यमश्नुते ॥२१॥	
<i>Sa brahmayogayuktātmā</i>	<i>sukhamakṣayyamaśnute </i>	
He soul joined to Brahma in devotion	happiness, imperishable, enjoys.	

With Self detached from contact, he finds happiness in himself, enjoys imperishable happiness with his soul joined to Brahma in devotion.

(22)

ये हि संसर्पशजा भोगा दुःखयोनय एव ते।
Ye hi samsparśajā bhogā duhkhayonaya eva te |
 Whatever born of contact joys sorrow-wombs only they
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥
Adyantavantah kaunteya na teṣu ramate budhah ||
 Having beginning O not in delights the wise.
 and end Kaunteya! them

Whatever joys are born of contact, they are only wombs of sorrow; O Kaunteya, they have a beginning and an end, the wise delights not in them.

(23)

शक्तोतीहैव यः सोऽु प्राक् शरीरविमोक्षणात् ।
 Šaknotihai�a yah sođhum prāk śarīravimokṣaṇāt |
 Able even here he who to resist before deliverence from body
 कामक्रोद्भवं वेगं स युक्तः स सुखी
 Kāmakrodhodbhavam vegam sa yuktaḥ sa sukhi
 Desire and wrath-born the impulse he is controlled he happy
 नरः ॥
 narah ||
 man.

He who is able to resist even here, before deliverance from the body, the impulse born of desire and wrath, he is controlled and is a happy man.

(24)

योऽन्तः सुखोऽन्तरारामस्तथात्तज्योतिरेव यः ।
 Yo-'antah-sukho-antarāma-stathāntarjyoti reva yah |
 Who within joy (has) within pleasure likewise within light only
 he
 स योगी ब्रह्मनिर्बाणं ब्रह्मभूतोऽधिगच्छति ॥
 Sa yagī brahma-nirvāṇam brahmabhūto-'dhigacchati ||
 That to the calm of Brahma, becomes Brahma reaches.
 Ascetic

He who has joy within, pleasure within, and likewise light within, only that Ascetic reaches the calm of Brahma and becomes Brahma.

(25)

लभन्ते ब्रह्मनिर्बाणमृषयः क्षीणकल्मषाः ।
 Labhante brahmanirvāṇamṛṣayah kṣīṇa kalmaśāḥ |
 They attain the calm of Brahman the seers whose stains are
 done away

चिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
Chinnadvaidhā yatātmānah sarvabhūtahite ratāḥ ||

Doubts disciplined in the good of rejoice.
 cut assunder in mind all creatures

They attain Nirvāna (calm) in Brahman, the seers whose stains are washed away, doubts cut asunder, mind disciplined and who rejoice in the good of all creatures.

(26)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
Kāmakrodhvayıyuktānāṁ yatiñāṁ yatacetasām |
 Desire, anger, freed from, of the austere men who subdued their mind

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥
Abhito brahmanirvāṇam vartate viditātmanām ||
 Near the Nirvāna of Brahman abides who know the Self. to (them)

The Nirvāna of Brahman is near to the austere men who are freed from desire and anger, who subdued their mind, and who know the self.

(27)

स्पर्शान्कृत्वा बहिर्बाह्याम्शक्षुश्चैवान्तरे भ्रवोः ।
Sparśānkṛtvā bahirbāhyāmśakṣuścaivāntare bhruvoḥ |
 Contacts shutting outward without and the eyes } eye-brows
 out between }

प्राणपानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥
Prāṇapānau samau kṛtvā nāsābhyan taracāriṇau ||
 The inward and equal making nostrils within moving. outward breaths

Shutting out outward contact, fixing his eyes between the eyebrows, making the inward and outward breaths moving in the nostrils equal.

(28)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

Yatendriyamanobuddhirmunirmokṣaparāyaṇah |

Check senses, mind, intellect, the sage, intent on attaining salvation

विगतेच्छाभयक्रोधो यः सदा मुक्तं एव सः ॥

Vigatecchābhayakrodho yah sadā mukta eva sah ||

Freed from desire, fear and who ever free as he.
anger

Checking his senses, mind and intellect, the sage who is intent on salvation, freed from desire, fear and anger, is ever freed.

[This refers to the *Dhyāna yoga*, found in *Yoga sūtra*.

(29)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

Bhoktāram yajña tapasām sarvalokamaheśvaram |

The enjoyer of sacrifice and penances all worlds Lord

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

Suhṛdam sarvabhūtānām jñatvā mām śāntimṛcchati ||

Friend (of) all creatures knowing me peace attains.

Knowing Me as the enjoyer of sacrifices and penances, and (as) Lord of all worlds, Friend of all creatures, (he) attains peace.

इति श्रीमद्भगवद्गीता . . . कर्मसञ्चासयोगो

Iti śrīmadbhagavad gītā . . . karmasaṁnyāsa yogo

नाम पञ्चमोऽध्यायः ॥

nāma Pañcamo-adhyāyah ||

Thus in the *Bhagavadgītā* this is the fifth chapter named 'Union through Renunciation of Action'.

CHAPTER VI

श्रीभगवानुवाच
Śribhagavānuvāca
The Lord said:

(1)

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
Anāśritah karmaphalam kāryam karma karoti yah |
 Not fruit of work what work does he
 depending should (who)
 be done

स सन्यासी च योगीः च न निरग्निर्न चाक्रियः ॥
Sa sanyāsī ca yagī ca na niragnirna cākriyāḥ ||
 He (is) a renouncer a Yogi and and not nor } and who
 (Devotee) the fireless } does no work.

He who does the work that should be done not depending on the fruits of work, he is a renouncer and a Yogi (Devotee), not the fireless man nor who does no work.

Fire refers to sacrificial fire which a man of high caste must always cherish and give regularly oblations to keep it burning always.

(2)

यं सन्यासमिति प्राहृयोगं तं विद्धि पाण्डव ।
Yam samnyāsamiti prāhuryogam tam viddhi Pāṇḍava |
 That renunciation so is called that know O Pāṇḍava
 which practice

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥
Na hyasamnyastasamkalpo yogi bhavati kaś-cana ॥
 Not indeed without renouncing Yогin becomes anyone.
 purpose

What men call renunciation, know that to be Yoga (disciplined Practice) O son of Pandu! Nor anyone can become a Yогin without renouncing purpose.

Asanyastasankalpa: Lassen renders it as: "Abdication sui studio;" Burnouf as "Le renoncement de soi-même". Thomson as "And has not renounced all earthly plans of interest"; Telang as "unless he renounces all fancies". Śaṅkara explains *sankalpa* as "Objects of sense causing desire"; Śridhara as "projects of gain or reward". The word is compounded of *sam* meaning union or completeness and *kalpa*-form. St. Peters Dict. explains: "The determination of the will which gives to the thoughts for the present a determinate aim".

(3)

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
Arurukṣor-muner-yogaṁ karma kāraṇa-mucyate ।
 Who wishes to scale the heights } work is a means it is said
 of the Sage—of Yoga or Control }

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥
Yogārūḍhasya tasyaiva śamah kāraṇamucyate ॥
 Of one who has } for him too, repose is means it is said,
 scaled the }

For the sage who wishes to scale the heights of Yoga (control) work is said to be a means; for him who has scaled the heights of Yoga, too, repose is said to be a means.

(4)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुपज्जते ।
Yadā hi nendriyārtheṣu na karmasvanuṣajjate |
 When too not in things of sense not in works gets attached
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥
Sarvasamkalpasamnyāsi yogārūḍha stadoçyate ||
 All purpose-renouncer scaled the then he is said.
 heights of Yoga

When one is not attached either in the things of sense, or in works, renoucer of all purpose, he is then said to have scaled the heights of Yoga.

(5)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
Uddhared-ātmanā-tmānam nātmāna-mava-sādayet |
 Let raise by himself himself not the Self allow to sink
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥
Ātmaiva hyātmano bandhu-rātmaiva ripurātmanah ||
 For Self is Self's friend, Self alone enemy of Self.
 alone

Let him raise himself by himself and not allow the self to sink; for self alone is self's friend and self alone is enemy of self.

Uddhared-ātmanātmānam—Lassen renders as: “Extricet semet sui ipsius ope”; Burnouf as “qu'il se leve”; Thomson as “Let him raise his soul by his own means”. Dr. Lorinser gives “Er ziehe sich selbst aus sich heraus”.

The second half of the Verse has been rendered by Lassen as: “propter inimicitiam autem erga id quod non spiritale est, spiritus inimici more se gerere protest.”

Thomson as: But by the enmity of what is not spiritual, his self might be an enemy, as it were, to his own soul."

(6)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
Bandhurātma-tma-nastasya yenātma-ivātmanā jitah ।
 Friend (is) Self of Self, of that by which Self } conquered
 alone by Self }

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥
Anātmanastu śatrutve vartetātmaiva śatruvat ॥
 Of one who is in enmity remains like an enemy.
 not Self the Self

Friend is self of that self by which self is conquered by self; in its enmity to that which is not self, the self remains like an enemy.

(7)

जितात्मनः	प्रशान्तस्य	परमात्मा	समाहितः ।
<i>Jitātmanah</i>	<i>praśāntasya</i>	<i>paramātmā</i>	<i>samāhitah</i> ।
Of one who has conquered Self	of the placid sovereign spirit		fixed in itself

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥
Śitoṣṇasukhaduhkheṣu tathā mānāpamānayoh ||
 In cold, heat, pleasure and pain so too in honour and dishonour.

Of the self-conquered and the placid, the sovereign spirit is fixed in itself in cold, heat, pleasure and pain and also in honour and dishonour.

Paramātmā samāhitah: Lassen renders as “Spiritus summum locum obtinens in se recolligitur.”

Burnouf as "L'Ame Supreme demoure recueille"; Thomson as "is intent on the Supreme Being"; Śridhara

explains *samāhitā* as *ātmaniṣṭā* (fixed in itself). Gatti gives “L'anima poi che il primo posto ha preso. in se tutta e raccolta”.

(8)

ज्ञानविज्ञान तृप्तात्मा कूटस्थो विजितेन्द्रियः ।
Jñānavijñāna tṛptātmā kūṭastho vijitendriyah ।
 Spiritual worldly satisfied soul set on High victorious over knowledge knowledge senses

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥
Yukta ityucyate yogī samalogaśma kāñcanah ॥
 Controlled so is said, the ascetic, equal stone, a clod, and gold.

The ascetic whose soul is satisfied with the spiritual and worldly knowledge, set on High, victorious over senses, to whom a clod, stone and gold are equal is said to be controlled.

[Kūṭastha—composed of Kūṭa = an apex or summit, and *sthā* = to stand i.e. stands on a summit on High. Lassen renders as “In fastigeid stans”; Thompson as “Who stands above all”. Śridhara explains it as *nirvikāra* = one who changes not; Śankara explains—he is free from agitation]

(9)

सुहन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुशु ।
Suhṛnmitrāryudāśina madhyasthadveṣya bañdhusu ।

The lover, friend, the neutral, } the kindred
 the enemy, the indifferent, the hateful, }
 साधुष्वपि च पापेषु समबुद्धिविशिष्यते ॥
Sādhuṣvapi ca pāpeṣu samabuddhirviśisyate ॥
 The good too and the sinful equal judgment is distinguished.

He who has equal judgment for the lover, friend, enemy, the indifferent, the neutral, the hateful, the kindred, the good and the sinful too, is distinguished.

Viśiṣyate: Thomson suggests another reading “*Vimucyate*” “is delivered”. Many of the MS have *Viśiṣyate*; Lassen asserts that Madhusūdana has ‘*vimucyate*’; but he says “*praestat vulgata*”.

(10)

योगी युञ्जित सततमात्मानं रहसि स्थितः ।

Yogī yuñjita satatamātmānam rahasi sthitah |

The let practice constantly himself in secluded remaining ascetic (devotion) spot

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

Ekākī yatacittātmā nirāśiraparigrahah ||

Alone Self-controlled free from hopes, without possessions.

Let the ascetic constantly set himself to the practice of devotion remaining in secluded spot, alone, self-controlled, free from hopes and without possessions.

Parigraha = a man's surroundings, such as family, possession.

Parigraha: (continuation of the note given)—Lassen renders it as “*Sine Comitatu*”; Thomson as “without possessions”; Telang “without belongings”; Śridhara explains it as *śūnya* = void or desert.

(11)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ॥

Sucau deśe pratiṣṭāpya sthiramāsanamātmanah |

In pure place setting firm seat for himself

नात्युच्छ्रुतं नातिनीचं चैलाजिन कुशोत्तरम् ॥
Nātyucchritam nāti-nīcam cailājina kuśottaram ||
 Not very high nor very low cloth, deer-skin and Kusā covered with.

In a pure place, setting for himself a firm seat, neither very high, nor very low, covered with a cloth, deer-skin and kusā (grass).

[Kusā—Poa cynosuroides; a sacred grass used in all religious rites; it is supposed to have a purifying influence. C/o Rel. Cer. of the Hindus—Colebrooke Asiatic Res. V. 354, 361, also Manu II.75.]

(12)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
Tatraikāgram manah kṛtvā yatacittendriya kriyāḥ ।
 There mind making restraining working
 concentrated on thoughts—senses
 a single point

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥
Upaviśyāsane yuñjyādyogamātma visuddhaye ||
 Sitting on the seat should practise Control for Self-purification.

There, with mind concentrated on a single point, restraining the working of thoughts and senses, sitting on a seat, he should practise control for self-purification.

(13)

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
Samam kāyaśirogrīvam dhārayannacalam sṭhirah ।
 equal i.e. body, head, neck holding, motionless fixed
 in one line

संप्रेक्ष्य नासिकाग्रं स्वं दिशं इच्छानवलोकयन् ॥
Samprekṣya nāsikāgram svam diśaścānavalokayan ||
 Gazing steadily the tip } his around and not looking
 of his nose }

Holding in one line body, head and neck, motionless and fixed, gazing steadily at the tip of his nose, and not looking around him.

(14)

प्रशान्ततात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
Praśāntatātmā vigatabhīr-brahmacārivrivate sthitah |
 Tranquil in spirit, free from fear, in celibacy-vow, steadfast
 मनः संयम्य मच्चित्तो युक्त आसीत भृत्परः ॥
Manah samyamya maccitto yukta āsita matparah ||
 Mind controlling mind in } let } intent on Me.
 in Me devotion } him sit }

Tranquil in spirit, free from fear, steadfast in the vow of celibacy, controlling his mind, let him sit with (his) mind in Me and intent on Me.

[A Brahmacārin is a young Hindu under instruction, bound by the vows of chastity and obedience.]

(15)

युञ्जन्नैवं सदात्मानं योगी नियतमानसः
Yuñjannaivam sadātmānam Yogi niyatamānasah |
 Practising ever himself the of restraining mind
 Control thus ascetic
 शान्तिं निर्वणपरमां मत्संस्थामधिगच्छति ॥
Śāntim nirvāṇaparamām matsaṁsthāmadhigacchati |
 Peace, whose end is Nirvāṇa in Me that abides obtains.

The Ascetic, thus practising control ever, restraining (his) mind attains that peace whose end is Nirvāṇa that abides in me.

(16)

नात्यशनतस्तु	योगोऽस्ति	न	चैकान्तमनशनतः ।
<i>Nātyaśnatastu</i>	<i>yogo-asti</i>	<i>na</i>	<i>caikāntamanaśnataḥ</i>
Not for one who } eats too much	the Yoga is } nor,	and too much abstains	
			from eating
न	चातिस्वप्नशीलस्य	जाग्रतो	नैव चार्जुन ॥
	<i>Na catisvapnaśīlasya</i>	<i>jāgrato</i>	<i>naiva cārjuna</i> ॥
Not and for too much	wakeful neither	and O Arjuna!	
	sleeping (one)		

Yoga is not for one who eats too much nor for one who abstains too much from eating, neither for one who sleeps too much nor is wakeful, O Arjuna.

(17)

युक्ताहारविहारस्य	युक्तचेष्टस्य	कर्मसु ।
<i>Yuktāhāravihārasya</i>	<i>yuktaceṣṭasya</i>	<i>karmasu</i> ।
of one Moderate in food	} of one moderate	} in work
and movements		
युक्तास्वप्नावबोधस्य	योगो भवति	दुःखहा ॥
<i>Yuktāsvapnāvabodhasya</i>	<i>yogo bhavati</i>	<i>duḥkhahā</i>
moderate in slumber	Practice	sorrow-
and wakefulness	of Devotion	destroyer

The Practice of devotion of one moderate in food and movements, one moderate in exertion, in work, moderate in slumber and wakefulness destroys sorrow.

[S.17. This is a replica of the middle path laid by Buddha. The author emphasises in uncertain terms the necessity of avoiding the extremes for attaining Nirvāṇa.]

(18)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
 Yadā viniyatam cittamātmanyevāvatiṣṭate ।
 When disciplined mind in Self alone is established
 निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥
 Nihspṛhah sarvakāmēbhyo yukta ityucyate tadā ॥
 Free from from all desires controlled, so is said, then.
 longing

When the disciplined mind is established in self alone, free from longing and from all desires, then it is called controlled.

(19)

यथा दीपो निवातस्थो नैञ्जते सोपमा स्मृता ।
 Yathā dīpo nivātastho naiñjate sopamā smṛtā ।
 As a lamp in a windless unflickering simile wonted
 spot
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥
 Yogiño yatacittasya yuñjato yogamātmanah ॥
 To the Yogi, of restrained mind. practises Control of Self.

As a lamp in a windless spot is unflickering, is the wonted simile used for the Yogi of restrained mind who practises control of self.

(20)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 Yatroparamate cittam niruddham yogasevayā¹
 Wherein rests thought restrained by practice of Control

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
Yatra caivātmanātmānam paśyannātmani tuṣyati |

Wherein and too Self to Self seeing in Self is content.

Wherein thought rests restrained by practice of control, and wherein too, self seeing self, is content in self.

Yogasevayā: Lassen translates it as ‘Devotionis Cultu’; Thomson as “by worship in devotion”; Telang as “by the practice of devotion”.

(21)

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
Sukkhamātyantikam yattadbuddhigrāhyamatindriyam
 Happiness intense that which intelligence grasps beyond senses

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
Vetti yatra na caivāyam sthitaścalati tattvataḥ ||
 He knows when not and he stands wavers from truth.

When he knows the intense happiness which intelligence can grasp beyond the senses, he stands and wavers not from truth.

[Yoga-lit means ‘union’ but later used for any method of control that might help to unite the soul with the infinite.]

(22)

यं लब्ध्वा	चापरं	लाभं	मन्यते
<i>Yam labdhvā</i>	<i>cāparam</i>	<i>lābhām</i>	<i>manyate</i>
Which on gaining	and another	gain	thinks
		नाधिकं	ततः ।
		<i>nādhikam</i>	<i>tataḥ </i>
		not greater than	that

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

Yasminsthito na duhkhenā gurūṇāpi vīcālyate ||

In which standing not by sorrow heavy even is shaken.

On gaining which, he thinks not another gain greater than that; standing in which he is not shaken even by heavy sorrow.

(23)

तं विद्याददुःखसंयोगवियोगं योगसंज्ञितम् ।

Tam vidyādduḥkhasamiyogaviyogam Yogasamjñitam |

That let be known, pain-union-disunion as Control-designated

स निश्चयेन योक्तव्यो योगोऽनिदिष्टचेतसा ॥

Sa niścayena yoktavyo yogo'nirviṇṇacetasā |

That with determination should be practiced with undismayed heart.

Let that be known under the designation of control—this disunion from union with pain—that should be practised with determination and an undismayed heart.

Nirvinṇacetasā: this is the common reading; but in one MS it is ‘*nirvinṇachetasah*’. Lassen translates it as “Quo mens (rerum inde alienarum) immemor fiat”; Thomson as “By which thought becomes indifferent to every worldly objects”; Burnouf renders as “Au point que la pensee s’abime”. Śridhara interprets as “being free from self-disparagement or despondency.” Telang translates the Compound as “undespairing heart”. St. Peters. Dic. explains *nirvinṇa* as ‘überdrussig’ i.e. being weary of a subject, not wishing to know more of it.”

(24)

संकल्पप्रभवान्कामस्त्यक्त्वा सर्वानशेषतः ।
Samkalpaprabhavān-kāmāṁstyaktvā sarvānaśeṣataḥ |
 Purpose-born-desires abandoning all, without exception
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥
Manasaivendriyagrāmaṁ viniyamya samantataḥ ||
 By mind alone the company restraining on all sides.
 of senses,

Abandoning all desires born of purpose without exception, restraining by mind alone the company of senses on all sides.

(25)

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
Sanaiḥ sanairuparamed-buddhyā dhṛtigr̥hitayā |
 Little by little, should gain repose, in steadfastness
 by judgement held
 आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥
Atmasamsthām manah kṛtvā na kincidapi cintayet ||
 Abiding in Self mind making not anything at should
 all, think.

By judgement held in steadfastness, (he) should gain repose little by little making mind to abide in Self, should not think at all of anything.

Buddhyā dhṛtigr̥hitayā:

Lassen translates it as “Mente perseverantium amplexā”; Thomson as ‘by his mind’s acquiring firmness’; Telang “with a firm resolve coupled with courage.” Sridhara interprets as “the mind must be made subject to firmness and constancy”. Śaṅkara expounds: “by being constantly united to Brahma.”

(26)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
Yato yato niścarati manaścañcalam-asthiram |
 Whatsoever makes to wander mind fickle, unsteady
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥
Tatastato niyamyaitadātmanyeva vaśam nayet ||
 then from that by restraining that to to the let take it.
 Soul alone Control

Whatsoever makes the fickle, unsteady mind wander (away) from that, let him, by restraining that, take it to the control of the Soul alone.

(27)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
Praśāntamanasam hyenam yoginam
 Peaceful-minded certainly to him, to the Ascetic
 sukhamuttamam |
 supreme happiness
 उपैति शान्तरजसं ब्रह्मभूतमकल्पषम् ॥
Upaiti śāntarajasam brahmabhūtamakalmaṣam ||
 Comes stilled-passions, has become one with Brahman,
 stainless.

To the peaceful-minded Ascetic supreme happiness certainly comes; (his) passions are stilled, he becomes one with Brāhmaṇ and is stainless.

(28)

युञ्जन्नैवं सदात्मानं योगी विगतकल्पः ।
Yuñjannaivam sadātmānam yogi vigatakalpaḥ |
 Practises Control ever of Self the freed from stain
 thus . Ascetic

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥
Sukhenā brahmaśaṁsparśamatyantam sukhamāśnute ||
 With ease Brahma-contact, intense bliss enjoys.

The Ascetic, freed from sin, who practises control of Self ever, enjoys with ease the intense bliss (born) of contact with Brahman.

(29)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
Sarvabhūtasthamātmānam sarvabhūtāni cātmāni |
 In all creatures Self abiding in all creatures and in Self
 इक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥
Ikṣate yogayuktātmā sarvatra samadarśanah ||
 Sees Controlled-spirit everywhere with impartiality.

He who sees Self abiding in all creatures and all creatures in Self, whose Spirit is controlled sees all with impartiality.

(30)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
Yo mām paśyati sarvatra sarvam ca mayi paśyati |
 Who Me sees everywhere all and in Me sees
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
Tasyāham na pranaśyāmi sa ca me na pranaśyati ||
 To him I, not am lost he and to me, not lost.

Who sees me everywhere, and all in me, I am not lost to him, and he is not lost to me.

(31)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
Sarvabhūtasthitam yo mām bhajatyekatvamāsthitaḥ ।
 Who abides in who me worships intent on unity
 all beings

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥
Sarvathā vartamāno'pi sa yogī mayi vartate ॥
 Howsoever abides even that Ascetic in Me abides.

He who worships me, who abide in all beings,
 intent on unity, that Ascetic, howsoever may abide,
 abides in me.

(32)

आत्मोपम्येन सर्वत्र समं पश्यति योर्जुन ।
Ātmaupamyena sarvatra samam paśyati yo'rjuna ।
 In the image of everywhere equal sees who O Arjuna
 his Self
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥
Sukham vā yadi vā duhkham sa yogī paramo mataḥ ॥
 Happiness or if or sorrow, that Ascetic highest deemed.

O Arjuna! that Ascetic is deemed highest who
 sees everywhere equal, in the image of his Self,
 whether in pleasure or in pain.

C/o Manu. “He who sees equally all beings
 in soul and soul in all beings, he, the sacrificer of Self,
 goes to the Lord Ruler (Iṣvara)”. (Mam XII.91).

(33)

अर्जुन उवाच (Arjuna uvāca)

Arjuna spoke

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन !

*Yo'yam yogastvayā proktah sāmyena Madhusūdana |*Which Yoga by thee declared by equanimity O Madhusūdana
that

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥

Etasyāham na paśyāmi cañcalatvātsthitim sthirām ||

Of this I not see, due to fickleness, foundation stable.

O Madhusūdana! that control which thou hast
declared to be through equanimity, I see not in this
stable foundation due to fickleness (of mind).Sāmyena rendered by Burnouf "Par l'identite"
i.e. identity with Brahman in meditation; Lassen
renders as "equabilitate"; Śaṅkara expounds as
"samatva" or equality of soul.

(34)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढभूम् ।

Cañcalam hi manah Kṛṣṇa pramāthi balavaddṛḍham |

Fickle indeed mind O Kṛishṇa turbulent violent obstinate

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

Tasyāham nigrahaṁ manye vāyoriva suduṣkaram ||

Of it I check I think like wind difficult task.

O Kṛishṇa! fickle indeed is the mind, turbulent,
violent and obstinate, its check, I think, is a difficult
task like (that of) the wind.[Sāmyena=by identity with Brāhmaṇ in medita-
tion. Śaṅkara means by it 'equality'.]

श्रीभगवानुवाच
(Śrībhagavānūvāca)

The Lord Spoke:
(35)

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
Asaṁśayam mahābāho mano durnigrahaṁ calam |

Doubtless O Strong-armed the mind, hard to restrain, fickle
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥
Abhyāsenā tu Kaunteya vairāgyeṇa ca gr̥hyate ||
By practice but O Son of by the absence and is obtained
Kunti of, passion

O thou of Strong-arms! Doubtless it is that mind
is hard to restrain and is fickle, but, O son of Kunti!
by practice and by the absence of passion, it is
attained.

Vairāgyena: Lassen and Thomson translate it by
'Temperance'; Telang by 'unconcern'; literally it
means "by the absence of passion".

(36)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
Asaṁyatātmanā yogo duṣprāpa iti me matih |
By one who is not } control hard so I think
self-controlled } to win

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥
Vaśyātmanā tu yatata śakyo'vāptumupāyataḥ ||
By the but, by striving, is able, to win, by pro-
Self-controlled per channel.

Control is hard to win by one who is not self-controlled, so I think; but the self-controlled is able to win by striving through proper channel.

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna said :

(37)

अयति: श्रद्धयोपेतो योगाच्चलितमानसः ।
Ayatih śraddhayopeto yogāccalitamānasah |
 Not self possessed of faith, from control, wavers, whose restrained,
 mind

अप्राप्य योगसंसिद्धिं कां गतिं कृष्णं गच्छति ॥
Aprāpya yogasamsiddhim kām gatim Kṛṣṇa gacchati ||
 Not perfection what state, O does gaining, in Control, Krishṇa, he attain.

He who is not self-restrained, but possessed of faith, whose mind wavers from control, gains not perfection in control, what state, O Kṛṣṇa, does he attain?

(38)

कच्चिन्नोभयविभ्रष्टश्चिन्नाभ्रमिव नश्यति ।
Kaccinnobhayavibhraṣṭaśchinnābhra-miva naśyati |
 Does (he) not from both fallen, riven cloud-like perish

अप्रतिष्ठो महाबाहो विमुढो ब्रह्मणः पथि ॥
Apratiṣṭo mahābāho vimūḍho brahmaṇah pathi ||
 Being O of Strong bewildered, of Brahma, in the path.
 unsteadfast Arms!

Fallen from both, does he not perish like a riven cloud, being unsteady and bewildered in the path of Brahma, O thou of Strong-Arms?

(39)

एतन्मे संशयं कृष्ण छेतुमहस्यशेषतः ।
Etanme samśayam Kṛṣṇa chettumarhasyaśeṣataḥ |
 This my, doubt, O Kṛishṇa! to dispel, it is meet,
 entirely

त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥
Tvadanyaḥ samśayasyāsyā chettā nahyupapadyate ||
 Than thee, of this doubt, dispeller does not, exist.
 no other,

O Kṛṣṇa! this doubt of mine it is meet for thee
 to dispel entirely; no other dispeller of this doubt
 exists than thee.

(40)

श्रीभगवानुवाच (*Sribhagavānuvāca*)

The Lord spoke

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
Pārtha naiveha nāmutra vināśastasya vidyate |
 O Pārtha! neither in nor in destruction for exists
 this world the next, him,

नहि कल्याणकृत्किंचद्दर्गति तात गच्छति ॥
Nahi kalyāṇakṛtkaściddurgatim tāta gacchati ||
 None who acts uprightly, any, evil, way, my son goes.

O Pārtha! neither in this world nor in the next
 (world) there exists destruction for him; my son, none
 who acts uprightly goes on an evil way.

[The descending path leads births in an inferior
 condition or even to hell.]

(41)

प्राप्य पुण्यकृताल्लोकानुषित्वा शाश्वतीः समाः ।
Prāpya puṇyakṛtāmllokānuṣitvā śāśvatīḥ samāḥ |

Attaining, regions of the unnumbered years
just, dwelling (there),

शुचीनां धीमतां गेहे योगभ्रष्टोऽभिजायते ॥
Śucinām śrīmatām gehe yogabhrṣṭo'bhijāyate ||

Of the of wealthy, in the one who has fallen from
pure, house, Control is born again.

After attaining to the region of the just, and dwelling there for unnumbered years, one who has fallen from control is born again in the house of the pure and the wealthy.

(42)

अथवा योगिनामेव कुले भवति धीमताम् ।
Athavā yogināmeva kule bhavati dhīmatām |

Or of ascetics, even, in it is endowed with
family, wisdom

एतद्व दुर्लभतरं लोके जन्म यदीदृशम् ।
Etaddhi durlabhataram loke janma yadīdṛśam ||

This more difficult in the birth, of this type
indeed, to attain world,

Or it is in the family of ascetics, even endowed with wisdom, indeed this type of birth is more difficult in the world to attain.

(43)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
Tatra tam buddhisamyogam labhate paurvadehikam |

There, that, union with he obtains, that was in a
discernment, former body.

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥
Yataste ca tato bhūyah samsiddhau kurunandana ||

He and, then, again, for perfection, O son of the Kurus.
strives,

There he obtains that union with discernment,
that he had in a former body, then he strives again
for perfection, O son of the Kurus!

Buddhisamyogam—Thomson and Lassen render it
as “mental application”; Burnouf as “le pieux exer-
cise”; Telang explains as “Contact with that know-
ledge” (of Brahman) which he had in his past life.”
Gatti renders it as “The same disposition of mind”.
Sridhara refers it to the man’s former nature (*bhāva*).

[Compare Plato in Phaedo—They (the souls) are
enclosed in a body, as may be supposed, correspond-
ing in its habits with the habits which they had in
their former lives.]

(44)

पूर्वाभ्यासेन	तेनैव	ह्रयते	ह्यवशोऽपि	सः ।
<i>Pūrvābhhyāsena</i>	<i>tenaiva</i>	<i>hryate</i>	<i>hyavaśo'pi</i>	<i>sah </i>
By the former	by that } is borne on, even without }		he	
practice,	very, }		(his) will,	
जिज्ञासुरपि	योगस्य	शब्दब्रह्मातिवर्तते ॥		
<i>Jijñāsurapi</i>	<i>yogaśya</i>	<i>śabdabrahmātivartate </i>		
Even having } of Control,	the effects of the observance of			
desire to know }	Vedic ritual (Brahma			
	Word) passes beyond.			

By that very former practice, he is borne on
even without his will. Even with the desire to know
of control, he passes beyond the Brahma Word, (i.e.
the effects of the observance of Vedic ritual).

Thomson renders it as "He only surmounts the verbal deity" meaning thereby that he only acquires a mental knowledge of Brahma through teachers or philosophy, but does not approach him spiritually.

Lassen expounds as "theologiam meris verbis circumscripamt praeverit"; Burnouf explains it as "la doctrine Brahmanique"; Telang explains as "the word divine" Śaṅkara and Sridhara means "the rising above the desire of the fruit of actions prescribed by the Vedas". The word 'sabdabrahman' occurs in Bhāgavata Purāṇa (IV.29) where it refers to the Vedas.

[In the Upanishads *Sabdabrahmam* is expounded as OM or as the sound heard when the thumbs close the ears; 'passing beyond this, men disappear in the Supreme'.]

(45)

प्रयत्नाद्यतमानस्तु	योगी	संशुद्धकिल्बिषः।
<i>Prayatnādyatamānastu</i>	<i>yogī</i>	<i>samsūddhakilbiṣah</i>
He who strives with earnestness,	the Ascetic,	purified of stains

अनेक जन्मसंसिद्धस्ततो	याति	परां	गतिम्॥
<i>Anekajanma-samsiddhastato</i>	<i>yāti</i>	<i>parām</i>	<i>gatim</i>

Many, births, perfected, thence, goes, on highest way.

The Ascetic, who strives with earnestness, purified of stains, perfected through many births, goes thence on the highest way.

(46)

तपस्विभ्योऽधिको	योगी	ज्ञानिभ्योऽपि	मतोऽधिकः।
<i>Tapasvibyo'dhiko</i>	<i>yogī</i>	<i>jñānibhyo'pi</i>	<i>mato'dhikah</i>
Than the mendicant, the superior,	than the men Ascetic,	even deemed, of knowledge	superior

कर्मस्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥
Karmabhyāscādhiko yogī tasmādyogī bhavārjuna ||
 Than workers is superior, the therefore, be thou,
 Ascetic, O Arjuna.

The Ascetic is deemed superior to the mendicants and superior even to the men of knowledge. And Superior to the workers is the Ascetic, therefore, O Arjuna! be thou an Ascetic.

(47)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
Yogināmapi sarveṣāṁ madgatenāntarātmanā ||
 Of the ascetics too, of all, in Me placing his inmost heart
 श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥
Śraddhāvānbhajate yo māṁ sa me yuktatamo mataḥ ||
 Having faith worships, who, Me he by } most is deemed.
 me } controlled

Of all the Ascetics, too, who, placing his inmost heart in me, worships faithfully, he is deemed by me as the most Controlled.

इति श्रीमद्भगवद्गीताः ध्यानयोगो नाम
Iti Śrīmadbhagavadgītāḥ dhyānayogo nāma
 षष्ठोऽध्यायः ॥
sāṣṭo'dhyāyah ॥ ६ ॥

Thus the Bhagavadgītā: Dhyānayoga named Sixth Chapter.

Thus in the Bhagavadgītā: the Sixth Chapter named “Union through Meditation”.

CHAPTER VII.

श्रीभगवानुवाच
(Śrībhagavānūvāca)

The Lord spoke :

(1)

मध्यसक्तमनः पार्थं योगं युञ्जन्मदाश्रयः ।
Mayyasaktamanāḥ Pārth yogam yuñjanmadāśrayah ।

In me heart fixed, O Pārtha! method practice, taking
of work, refuge in me

असंशयं समर्पं मां यथा ज्ञास्यसि तच्छृणु ॥
Asaṁśayam samagram māmyathā jñāsyasi tacchṛnu ॥

Undoubtedly in entirity me how thou shalt that hear.
know,

O Pārtha! hear how thou shalt know me fully without doubt; if thy heart is fixed in me, (and) practise method of work, taking refuge in me.

[The first six chapters are devoted to the Yoga system of Patañjali; the following six treat of Supreme Brahman. The three adjectives which open the verse are the conditions for the attainment of knowledge.]

(2)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
Jñānam te'ham savijñānamidam vaksyāmyasēṣataḥ ।

The to thee I experiences this shall declare completely knowledge

यज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥
Yajjnātvā neha bhūyo'nyajjnātavyamavaśisyate ||
 Knowing not here, again, another, which must be known,
 which there remains.

To thee shall I declare completely knowledge and experience, knowing which there remains not here anything which must be known.

(3)

मनुष्याणां	सहस्रेषु	कश्चिद्यतति	सिद्धये ।
<i>Manuṣyāṇāṁ sahasreṣu</i>		<i>kaścidyatati</i>	<i>siddhaye </i>
Of men among thousands		one strives for perfection	
यततामपि	सिद्धानां	कश्चिन्मां	वेत्ति तत्त्वतः ॥३॥
<i>Yatataṁapi siddhānām kaścinmāṁ vetti tattvataḥ </i>			
Of those who of the	one,	me,	knows in reality.
strive even perfected			

One among thousands of men strives for perfection; even of those who strive for perfection, one (only) knows me in reality.

(4)

भूमिरापोऽनलो	वायुः	खं	मनो	बुद्धिरेव	च ।
<i>Bhūmirāpo'nalo vāyuh kham mano buddhireva ca </i>					
Earth, water, fire,	wind,	sky,	mind,	intelligence also and	
अहंकार	इतीयं	मे	भिन्ना	प्रकृतिरष्टधा ॥	
<i>Ahamkāra itiyam me bhinnā prakṛtirاش्टadhā </i>					
Egoism	thus these	my	divided	Nature	eight-fold.

Earth, water, fire, wind, sky, mind, intelligence and egoism—thus these (form) my eight-fold divided Nature.

(5)

अपरेयमितस्त्वन्यां प्रकृति विद्धि मे पराम् ।
Apareyamitastvanyām prakṛtim viddhi me parām |
 other this lower than this Nature know my higher
 जीवभूतां महाबाहो ययेद् धार्यते जगत् ॥
Jīvabhūtām mahābāho yayedam dhāryate jagat ||
 The living O large-armed by which sustained universe.
 principle one this is

Lower is this; know (now) my other higher nature—the living principle, O large-armed one, by which is sustained this universe.

[Saṅkhyā system admits only Prakṛti or primal matter whereas in Patanjali, this is regarded as an inferior part of the higher spiritual essence which is the animating principle of all things. Saṅkara calls it *Kshetrajña*, (matter-knowing), that maintains life.

(6)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
Etadyonīni bhūtāni sarvāṇītyupadhāraya |
 These Wombs, of creatures of all, thus comprehend,
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
Aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā ||
 I of entire universe, origin, dissolution too.

Comprehend that these are the wombs of all creatures; I, too, am the origin and dissolution of the entire universe.

(7)

मतः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
Mattah parataram nānyatkiñcidasti Dhanañjaya |
 Than me, higher not anything is O Dhanañjaya

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥
Mayi sarvamidam protam sūtre manigānā iva |
 in me all this is strung on thread (are) gems like.

O Dhanañjaya! higher than me there is not anything, all this is strung like gems on thread.

(8)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
Raso'hamapsu Kaunteya prabhāsmi śāśisūryayayoḥ |
 Savour I in water, O Kaunteya, light am I in Moon and Sun
 प्रणवः सर्ववेदेषु शब्दः क्षे पौरुषं नृपु ॥
Pranavah sarvavedeṣu śabdaḥ khe pauruṣam nr̥puḥ ||
 The mystic } in all Vedas the sound in sky manhood in men.
 syllable }

Savour am I in water, O son of Kunti! light am I in the Moon and the Sun, the mystic Syllable (OM) in all the Vedas, the sound in the sky, the manhood in men.

[*Pranava*=OM; derived from *prāṇu*=to praise. OM is the mystic syllable consisting of three elements A, U and M. It is used at the beginning and end of each verse in the Vedas; *rasa* or savour is supposed to be the distinguishing property of water.]

(9)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
Puṇyo gaṇdhah prthivyām ca tejaścāsmi vibhāvasau |
 Pure smell of earth and brilliance am I, in the fire
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥
Jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu ||
 Life in all beings austerity am I in the ascetics.

Pure smell of earth (am I); and brilliance am I in the fire; life in all beings, austerity am I in the ascetics.

(10)

बीजं मां सर्वभूतानां विद्धि पार्थं सनातनम् ।
Bijam mām sarvabhūtānām viddhi Pārtha sanātanaṁ |
 The seed me of all creatures know O Pā尔tha eternal
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥
Buddhirbuddhimatāmasmi tejastejasvināmaham ||

O Pārtha! know me as the seed eternal of all creatures, the intellect of the intelligent am I, I the brilliance of the brilliant.

Tejas: Lassen translates as "Fortitude"; Thomson as "strength"; Telang as "the glory of the glorious". Śaṅkara explains it as *prāgalbha* meaning rank and dignity.

(11)

बलं बलवतामस्मि कामरागविवर्जितम् ।
Balam balavatāmasmi kāmarāgavivarjitaṁ |
 Strength of the Strong am I desire, love, void of
 धर्माविरुद्धौ भूतेषु कामोऽस्मि भरतर्षभ ॥
Dharmaviruddho bhūteṣu kāmo'smi bharatarṣabha ||
 By law not forbidden, in creatures, love am I, O Prince of
 Bharatas!

Strength of the strong am I, void of desire and love; in creatures I am (that) love not forbidden by law, O Prince of the Bharatas!

(12)

ये चैव सत्त्विका भावा राजसास्तामसाश्च ये ।
Ye caiva sātvikā bhāvā rājasāstāmasāśca ye |

Those, and too, purity, States, of Energy, of Darkness, and these

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥
Matta eveti tānviddhi na tvaham teṣu te mayi ||

From } alone so, thou knowest, not indeed I, in they, in me.
 me } them

Those States of Purity, of Energy and of Darkness, knowest thou that they are from me alone; but I am not in them, they are in me.

(13)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
Tribhirguṇamayaibhāvairebhīḥ sarvamidam jagat |
 By three strands formed of natures all this world
 by these,

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥
Mohitam nābhijānāti māmebhyaḥ paramavyayam ||
 Bewildered, not knows, me than them, higher immutable.

All this world, bewildered by these three natures formed of strands knows me not as higher than them and immutable.

Gunamayaibhāvai: Lassen translates *bhāva* by “affectus”; Burnouf by “propriete”; Thomson renders the phrase as “by dispositions composed of the three qualities; “Sankara expounds: “By objects formed by modifications of the modes.” *Bhāva* means existence, manner of being. The three strands are the constituent parts of Prakrit (Nature); their different combinations bring forth the difference in the nature

of individuals. The Supreme Spirit animates all material world i.e. Nature. Men generally see only the lower part of the Divine dual nature which shrouds the higher spiritual part. The material world is called Māyā because it deludes men in thinking that there is nothing else.

(14)

दैवीं ह्येषा गुणमयी	मम माया दुरःख्या ।
<i>Daivī hyeṣā guṇamayī</i>	<i>mama māyā duratyayā </i>
Divine, indeed this, formed of strands,	of mine illusion, hard to pass
मामेव ये प्रपद्यन्ते	मायामेतां तरन्ति ते ॥
<i>Māmeva ye prapadyante māyāmetām taranti te </i>	
Me alone who take refuge,	illusion this cross they.

This divine illusion of mine formed of strands is hard to pass; they who take refuge in me alone cross (over) this illusion.

(15)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
<i>Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ </i>
Not in me the wicked, the fools, take refuge lowest of men
मायापहृतज्ञाना आसुरं भावमाश्रिताः ॥
<i>Māyayāpahṛtajñānā āśuram bhāvamāśritāḥ </i>
By illusion, bereft of knowledge, to devilish nature take refuge.

The wicked, the fools, and the lowest of men take not refuge in me; (they) take refuge in Devilish Nature being bereft of knowledge by illusion.

(16)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोर्जुन ।
Caturvidhā bhajante mām janāḥ sukṛtino'rjuna !
 Four kinds worship me men, righteous, O Arjuna!

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतपंभ ॥
Ārto jijñāsurarthārthī jñānī ca bharatarsabha ||
 The distressed, the inquirer, the man } and O Chief of
 who desires of } Bharatas.
 wealth, knowledge }

O Arjuna! four kinds of righteous men worship me, the distressed, the inquirer, one who desires wealth and the man of knowledge, O chief of the Bharatas!

(17)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
Teṣām jñānī nityayukta ekabhaktirviśiṣyate |
 Of these, the man } ever controlled, to one, devoted,
 of knowledge, } is excellent

प्रियो हि ज्ञानिनोर्त्यर्थमहं स च मम प्रियः ॥
Priyo hi jñānino'tyarthamaham sa ca mama priyah ||
 Dear indeed to the man of } he and to me dear.
 knowledge, } exceedingly I (am) }

Of these excellent is the man of knowledge, ever controlled, (and) to one devoted; indeed dear am I exceedingly to the man of knowledge and he to me is dear.

(18)

उदाराः सर्व एवै ते ज्ञानीं त्वात्मैव मे मतम् ।
Udārāḥ sarva evai te jñānī tvātmaiva me matam |
 Exalted all too these man of } but as myself I consider
 knowledge, }

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥
Āsthitah sa hi yuktātmā māmevānuttamām gatim ||
 Resorts he, indeed controlled, in me alone, the highest way.

Exalted indeed are all these; but the man of knowledge I consider as myself; he, controlled, resorts to me alone (as) the highest way.

Ātmā + eva: Lassen renders it as “mei ipsius instar”; Burnouf as “Le sage, C'est moi-même”. Thomson gives a different phraseology as *ātma-iva* meaning like myself. The scholiast Madhusūdana explains as ‘na matto bhiñnah’—is not separated from me’.

(19)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
Bahūnām janmanāmante jñānavānmām prapadyate |
 Many births, at the end of the man of approaches
 knowledge, me

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥
Vāsudevah sarvamiti sa mahātmā sudurlabhaḥ ||
 Vāsudeva all is so such great-soul hard to find.

The man of knowledge approaches me at the end of many births. Such a great Soul (who says) ‘Vāsudeva is all’ is hard to find.

(20)

कामैस्तैस्तैहृतज्ञानाः पद्यन्तेऽन्यदेवताः ॥
 Kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ ।
 By desire those robbed of knowledge, approach to other gods
 तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥
 Tam tam niyamamāsthāya prakṛtyā niyatāḥ svayā ॥
 Them, them, by rules holding; by nature ruled, of their
 own.

Those robbed of knowledge by desire approach other gods; holding them by rules (and) ruled by nature of their own.

(21)

यो यो यां यां तनुं भक्ताः
 Yo yo yāṁ yāṁ tanum bhaktāḥ
 who who which which form a votary
 श्रद्धयार्चितुमिच्छति ।
 śraddhayārcitumicchati |
 with faith to worship desires

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
 Tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham ॥
 His, his unwavering faith to him, alone impart I.

Any votary desires to worship with faith in whatever form, that unwavering faith of his, I alone impart to him.

Tanu: body, and also skin from *tan*, to spread out. Lassen renders it as “effigies”; Thomson by ‘person age’.

actam śraddhām tām eva vidadhāmi:

Lassen renders as “unicuique horum secundum fidem istam constantem ego (sortem suam) dispertio”. Dr. Lorinser renders ‘vidadhāmi’ as ‘ich vergelte’ and

his meaning is same as Lassen's. Thomson renders as "I make that faith of his constant". The literal meaning is "I impart even this unwavering faith."

(22)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

Sa tayā śraddhayā yuktastasyārādhanamihate |

He by that, (by) faith, controlled, reverence of that, he seeks
लभते च ततः कामान्मयैव विहितान्हि तान् ॥

Labhate ca tataḥ kāmānmayai va vihitānhi tān ||

He obtains, and then (his) desire I alone; grant them.

Controlled by that faith, he seeks reverence of that (one) and he obtains then his desire; I alone (who) grant them.

[22. *Tasyārādhanam*: If *tasyā* refers to the feminine noun *tanu*, then the combination is irregular; it is probably *tasyāḥ* (m) referring to *devasya* understood.]

(23)

अन्तवत्तु फलं तेषां तद्भवत्यत्पमेषसाम् ।

Antavattu phalam teṣāṁ tadbhavatyalpamedhasām |

Having the fruit of those which falls to those of little
an end wit

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

Devāndevayajo yānti madbhaktā yānti māmapi ||

To the gods, who } go, my Votaries, go unto me.
sacrifice to gods, }

The fruit (of action) of those that falls to those of little wit has an end; to the gods go (those) who sacrifice to the gods; my votaries come unto me.

(24)

अव्यक्तं व्यक्तिमापनं मन्यन्ते
Avyaktam vyaktimāpannam manyante .
 Unmanifested, manifest becoming (they) think
 मामबुद्धयः ।
māmabuddhayah |
 me the unintelligent
 परं भावमजानन्ते ममाव्ययमनुत्तमम् ॥
Param bhāvamajānanto mamāvyayamanuttamam ||
 Higher nature not knowing, my imperishable supreme.

The unintelligent think me (as) unmanifested becoming manifest, not knowing my higher nature (which is) imperishable and supreme.

(25)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
Nāham prakāśah sarvasya yogamāyāsamāvṛtaḥ |
 Not I manifest to all by magic illusion veiled
 मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥
Mūḍho'yaṁ nābhijānāti loko māmajamavyayam ||
 Deluded this, not knows, world me, unborn, immutable.

I am not manifest to all veiled by magic illusion; this deluded world knows me not (as) unborn and immutable.

Yoga-māyā-samāvṛtam: Lassen and Thomson renders it as "surrounded by my magic illusion". Burnouf translates it as "Enveloppe que je suis dans la magic que l'union spirituelle (yoga) dissipe". *Yoga* here means the supernatural power which is attained by the Votary. Śaṅkara connects *Yoga* or union with the constituent elements of Nature.

(26)

वेदाहं समतितानि वर्तमानानि चार्जुन ।
Vedāham samatitāni vartamānāni cārjuna |
 Know I past present and O Arjuna!
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥
Bhaviṣyāṇi ca bhūtāni māṁtu veda na kaścana ||
 What and all me, but know not anyone.
 shall be, beings,

O Arjuna! I know all beings, past, present, and what shall be, but me, not anyone knows.

(27)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
Icchādveśasamutthena dvandvamohena bhārata |
 Wish, hatred by delusion of, O Son of
 —that arise from pairs— Bhārata!
 सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥
Sarvabhūtāni sammoham sarge yānti parantapa ||
 All beings bewilderment in this come to, O Destroyer of
 world, Foes!

O son of Bharata, by the delusion of pairs that arise from wish and hatred, all beings in this world come to bewilderment, O destroyer of foes!

(28)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
Yesām tvantagatam pāpaṁ janānām puṇyakarmaṇām |
 Whose to an end has come, sin of men; of virtuous deeds
 ते द्वन्द्वमोहनिमुक्ता भजन्ते मां
Te dvandvamohanirmuktā bhajante mām
 They, pairs—delusion—released from worship, me
 दृढव्रताः ॥
dṛḍhavratāḥ ||
 steadfast in vows.

Of men whose sin has come to an end (and) are of virtuous deeds, they worship me being released from the delusion of pairs and steadfast in (their) vows.

(29)

जरामरणमोक्षाय ममाश्रित्य यतन्ति ये ।
Jarāmarañamokṣāya mamāśritya yatanti ye |
 Old age—death, for release of, in me, taking refuge, worship who
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म
Te brahma tadviduḥ kṛtsnamadhyātma karma
 They, Brahma that know whole Essential Self work
 चाखिलम् ॥
cākhilam ||
 and entire.

They who worship taking refuge in me, for the release from old age and death, know that as Brahman, the whole Essential Self and entire work.

(30)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
Sādhibhūtādhidaivam mām sādhiyajñam ca ye viduḥ |
 As Adhibhūta (Lord of beings) and Adhidaiva (Lord of gods), me as Adhiyajña and who know (Lord of sacrifice)

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥
Prayāṇakālē'pi ca mām te viduryuktacetasaḥ ||

At the time of death, even and me, they know devout in mind.

They who know me as Adhibūta (Lord of beings), as Adhidaiva (Lord of Gods) and as Adhiyajña (Lord of Sacrifice), even at the time of death they know me devout in mind.

इति श्रीमद्भगवद्गीता.....विज्ञानयोगो नाम
Iti Śrīmadbhagavadgītā Vijñānayogo nāma
 सप्तमोऽध्यायः ॥
saptamo'adhyāyah ॥

This, the Bhagavadgītā: Spiritual discernment—Yoga, named Seventh Chapter.

Here endeth the Seventh Chapter of Bhagavadgītā named Spiritual Discernment through Devotion.

CHAPTER VIII

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna spoke :

(1)

कि	तद्ब्रह्म	किमध्यात्म	कि
<i>Kim</i>	<i>tadbrahma</i>	<i>kimadhyātmaṁ</i>	<i>kim</i>
What	that	Brahma, (Essential Self),	what
		कर्म पुरुषोत्तम ।	
		<i>karma puruṣottama </i>	
		work O best of men!	

अधिभूतं च कि प्रोक्तमधिदैवं किमुच्यते ॥
Adhibhūtam ca kim proktamadhidaivam kimucyate ||
 Lord of Beings and what thou callest Lord of Gods, what called.

What is that Brāhmaṇa, what, the Essential Self,
 what is work, O best of men? What didst thou call
 Lord of Beings and what is called Lord of Gods?

(2)

अधियज्ञः	कथं	कोऽत्र	देहेऽस्मिन्मधूसुदन ।
<i>Adhiyajñah</i>	<i>katham</i>	<i>ko'tra</i>	<i>dehe�smiñ-madhusūdana </i>
Lord of Sacrifice,	how,	who here,	body, in this, O Madhusūdana!
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥			
<i>Prayāṇakāle ca katham jñeyo'si niyatātmabhiḥ </i>			
At the time	and	how	art thou by men of self-
of death			known restraint.

O Madhusūdana! how and who in this body here,
is Lord of Sacrifice, and how at the time of death art
thou known by men of self-restraint?

श्रीभगवानुवाच
(Śrībhagavānūvāca)

The Lord spoke:

(3)

अक्षरं	ब्रह्म	परमं
<i>Akṣarāṇi</i>	<i>brahma</i>	<i>paramam</i>
Imperishable,	(is) the	Brahma

स्वभावोऽध्यात्ममुच्यते ।
svabhāvo'dhyātmaucyate |

nature, Adhyātma (Essential Self), is called

भूतभावोद्भवकरो	विसर्गः	कर्मसञ्जितः ॥
<i>Bhūtabhāvodbhavakaro</i>	<i>visargah</i>	<i>karmasaṁjñitah</i> ॥
Beings living,	that brings } the creative }	work, is designated.
into existence,	force,	

Imperishable is Brahma the Supreme, his nature is called Adhyātma or Essential Self. The creative force that brings into existence the living beings is designated as work.

Svabhāva: Burnouf translates it as “la substance intime”; Thomson as “his own nature”; Telang as “change”; Ananda interprets as “svarūpa” = my proper form.

(4)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

Adhibhūtam ksaro bhāvah puruṣaścādhidaivatam

Adhibhūta perishable, existence the masculine principle is
(Lord of Beings) Adhidaivata (Lord of Gods)

अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥

Adhiyajño'ham evātra dehe dehabhṛtām vara ||

Adhiyajña (Lord of Sacrifice), in the embodied O best
I am here body of men!

Adhibhuta is the perishable existence, Adhidai-vata (Lord of Gods) is the masculine principle, here I am in this body embodied as Adhiyajña (Lord of Sacrifice) O best of men!

Kṣhara: Sridhara and Śaṅkara explain as “perishable”; Lassen renders as “dividua”; Burnouf as “divisible”; Thomson as “indivisible”.

Adhiyajña: Lord of offerings; Lassen renders it as “Auctor religionum”; St. Peters. Dict. translate as “das höchste opfer”; Burnouf as “le premier sacrifice”. The prefix ‘adhi’ generally means the presiding person.

(5)

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

Antakāle ca māmeva smaranmuktvā kalebaram |

At the time } and me alone remembering after leaving body
of death }

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

Yah prayāti sa madbhāvam yāti nāstyatra samśayah ||

Who goes he my being goes not is there doubt.

He who goes remembering me at the time of death, after leaving the body, goes to my being, there is no doubt of that.

(6)

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
Yam yam vāpi smaranbhāvam tyajatyante kalevaram |
 Whatsoever or remembering being, leaves the body
 at the end

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥
Tam tamevaiti Kaunteya sadā sadbhāvabhāvitah ||
 That, to that } O Son } ever to that being conformed.
 alone goes, } of Kunti, }

Or whatever being remembering (he) leaves the body at the end, to that alone he goes, O son of Kunti! being ever conformed to that being.

[If he desires heaven only, not Nirvāṇa, he will think on Indra on his dying moments, and will go to the heaven of Indra.]

(7)

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्धं च ।
Tasmāt-sarveṣu kāleṣu māmanusmara yudhya ca |
 Therefore in all times me remember fight and
 मय्यपितमनोबुद्धिमिवैष्यस्यसंशयम् ॥

Mayyarpitamanobuddhirmāmeva iṣyasyasamśayam ||
 in me fixed mind reason to me only shalt come without doubt

Therefore, remember me at all times and fight; if mind (and) reason are fixed in me, thou shalt come only to me without doubt.

(8)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
Abhyāsayogayuktena cetasā nānyagāminā |
 by constant practice controlled, with thought seeking no other
 resort

परमं पुरुषं दिव्यं याति पार्थनुचिन्तयन् ॥
Paramam puruṣam divyam yāti pārthānucintayan ||
 Supreme Person divine, goes to, O Partha if one
 meditates on him.

By constant practice controlling thought, seeking no other resort, he goes to the Supreme Divine Person, O Pā尔tha! if one meditates on him.

(9)

कविं पुराणमनुशासितार
Kavim purāṇamanusāsitāra-
 the Seer Ancient the Director
 मणोरणीयांसमनुस्मरेद्यः ।
maṇorāṇīyāṁ-samanusmaredyah |
 subtler than an atom, whoever shall remember
 सर्वस्य धातारमचिन्त्यरूपं-
Sarvasya dhātāramacintyaruṇam-
 of all Sustainer, incomprehensible in form.
 अदित्यवर्णं तमसः परस्तात् ॥
ādityavarnam tamasah parastat ||
 Of the colour of the Sun, darkness beyond.

Whoever, shall remember the Ancient Seer, the Director, subtler than Atom, sustainer of all, incomprehensible in form, of the colour of the sun beyond darkness.

[*Anusāsitāram*—“Moderatorem” (Lassen); “Regulator” (Thomson). It comes from the root śās = to order, to govern. ‘*Purāṇam*’ is here used for “eternal” as to the past.]

(10)

<i>Prayāṇakāle</i>	मनसाचलेन		
at the time of going	with mind undisturbed		
भक्त्या	युक्तो	योगबलेन	चैव।
<i>bhaktyā</i>	<i>yukto</i>	<i>yogabalena</i>	<i>caiva</i>
by devotion	controlled	by the power of meditation	and
भ्रुवोंमध्ये	प्राणमांव्रय	सम्यक्	
<i>Bhruvormadhye</i>	<i>prāṇamāveśya</i>	<i>samyak</i>	
in the middle of	life-breath	setting rightly	
eyebrows			
स तं परं	पुरुषमुपैति	दिव्यम् ॥१०॥	
<i>sa tam param puruṣamupaiti</i>	<i>divyam</i>		
he that Supreme Person goes to	Divine.		

At the time of going (i.e. death), with an undisturbed mind, controlled by devotion and by the power of meditation, setting his life-breath rightly in the middle of the eye-brows, that man goes to the Divine Supreme Person.

(11)

<i>Yadakṣaram</i>	<i>vedavido</i>	<i>vadanti</i>
यदक्षरं	वेदविदो	वदन्ति
that which } knowers of Vedas		call
Imperishable }		

विशन्ति यश्चतयो वीतरागाः ।
Viśanti yadyatayo vītarāgāḥ ।
 enter which restrained freed from passion

यदिच्छन्ति ब्रह्मवर्षं चरन्ति
Yadicchanti brahmacaryam caranti
 which desiring vows of continence observe

तते पदं समग्रहेण प्रवक्ष्ये ॥
Tatte padam samgrahaṇa pravakṣye ॥
 that to thee way in brief I shall declare.

That which the knowers of the Vedas call Imperishable, which the restrained and (those) freed from passion enter, and desiring which observe vows of continence, that way in brief shall I declare to thee.

(12)

सर्वद्वाराणि मन्यम्य मनो हृदि निरुद्ध्य च ।
Sarva dvārāṇi samyamya mano hṛdi nirudhy ca ॥
 all doors restraining, mind in heart confining and

मूढ्याद्यायात्मनः प्राणमास्थितो योगधारणाम् ॥
Mūrdhnyādhāyātmanah prāṇamāsthito yogadhāraṇam ॥
 in the head placing his vital breath, the maintenance constant in, of meditation

Restraining all doors (of senses), confining mind and placing his vital breath in the head, constant in the maintenance of meditation.

[*Manas* is the sentient faculty; *hrid* is the bodily organ.]

(13)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

Omityekākṣaram Brahma vyāharanmāmanusmaran |
OM, the one in syllable, Brahman repeating me, thinking

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥
Yah prayāti tyajandeham sa yāti paramām gatim ||
who departs quitting body he goes to the highest place

He who departs on quitting body, repeating OM, the Brahman in one syllable, and thinking of me, goes to the highest place (i.e. Brahman).

(14)

अनन्यचेताḥ सततं यो मां स्मरति नित्यशः ।
Ananyacetāḥ satataṁ yo māṁ smarati nityaśah |
with undivided ever who me remembers constantly thought

तस्याहं सुलभः पार्थं नित्ययुक्तस्य योगिनः ॥
Tasyāham sulabhaḥ pārtha nityayuktasya yoginah ||
to him I, easy of access O Pārtha constantly to the devoted Ascetic.

Who with undivided thought, ever remembers me constantly, to him, O Pārtha! I am easy of access—to that Ascetic constantly devoted.

(15)

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
Māmupetya punarjanma duhkhalayamaśāśvataṁ |
to me having rebirth the abode of sorrow, not eternal attained

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥
Nāpnuvanti mahātmānāḥ samsiddhim paramāṁ gatāḥ ॥
 not attain the great souls to blessedness supreme have
 gone.

Having attained to me, the great souls do not attain rebirth, the abode of sorrow and not eternal; to supreme blessedness do they go.

(16)

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
A Brahmabhuvanāllokāḥ punarāvartino'rjuna |
 from Brahma's realm, the worlds again return O Arjuna
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥
Māmupetya tu kaunteya punarjanma na vidyate ||
 to me having } but O Kaunteya rebirth not exists.

O Arjuna the worlds return again even from the realm of Brahma; but O Kaunteya, to one having come to me, rebirth exists not.

Āvartino: Lassen renders it as "Remeabiles"; Thomson as 'subject to return'; *āvarta* means 'winding round' *āvartin*, winding round or revolving.

At the end of a *Kalpa* (periodic time) all the eight worlds will be absorbed in Brahma, and then come forth again when ordained by him. Viṣṇu Purāṇa explains the time limitations thus: (i.3, vi 1. Wilson's translation). One year of mortals is one day of the gods. There are four Yugas or ages: (1) The Krita Yuga = 4,800 divine years; (2) The Tretā Yuga = 3,600 divine years; (3) The Dwāpara Yuga = 2,400 divine years; (4) The Kali Yuga = 1,200 divine years.

These are equal to 4,320,000 common years.. 1,000 of these periods form a day of Brahma which is called *Kalpa*; 360 *Kalpas* form his year and 100 such years form his life-time, called *para*.

(17)

महस्रयुगपर्यन्तमहर्यदब्रह्मणो विदुः ।
Sahasrayugaparyantamaharyadbrahmano viduh |
 thousand ages extending the day of Brahma know
 रात्रि युगसहस्रां तां तेऽहोरात्रविदो जनाः ॥
Rātrim Yugasahasrām tām te'horātravido janāḥ ||
 the night ages thousand that who Day-Night-knowing men.

Those who know that the day of Brahma is thousand-ages extending and night (too) of thousand ages, are Day and Night knowing men.

(18)

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
Avyaktādvyyaktyayah sarvāḥ prabhavantyaharāgame |
 from the unmanifest manifest all springs out at Day's approach
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥
Rātryāgame pralīyante tatraivāvyaktasamjñake ||
 at night's approach, dissolve that even unmanifest-named.

From the unmanifest springs out all manifest at the approach of Day, at night's approach (they) dissolve even in that which is named unmanifest.

[*Avyakta*: Lassen translates as 'Invisible'; Telang as 'the unperceived'; Thomson as 'non-developed'; Śaṅkara thinks it is a state of sleep of Brahmā as the Lord of beings. Śridhara explains it as the

unseen form which is the cause of what is made. Cf. Śāṅkhyā-Kārikā pp. 35-45. The word literally means 'not-manifest.]

(19)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

Bhūtagrāmaḥ sa evāyam bhūtvā bhūtvā pralīyate |

this mass of the self-same produced again and } dissolve
beings again }

रात्र्यागमेऽवशः पार्थं प्रभवत्यहरागमे ॥

Rātryāgame'vaśah Pārtha prabhavatyaharāgame ||

at night's approach } O Partha, spring forth, at day's
not by will of their's } approach.

The self-same mass of beings produced again and again dissolve at night's approach not by their own will, O Pārtha! (and) spring forth at day's approach.

Avaśah: Lassen translates it as 'ultra'; Telang 'devoid of power'; Thomson as 'spontaneously', Ananda explains as *asvatantra* — not independently, *Tantra* = a thread hence formation, Cause; Śridhara explains as *paratantra* = dependent on another.

(20)

परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

Parastasmāttu bhāvo'nyo'vyakto'vyaktātśanātanah |
higher than that existence another unmanifest from unmanifest everlasting

यः स सर्वेषु भूतेषु न नश्यत्सु न विनश्यति ॥

Yah sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||

which that in all beings when perish not perishes.

Higher than that, another unmanifest existence there is, from the unmanifest everlasting, which when all beings perish, perishes not.

(21)

अव्यक्तोऽश्वर इत्युक्तस्तमाहुः परमा गतिम् ।
Avyakto'ksara ityuktastamāhuh paramām gatim |
 unmanifest, so called him speak highest State
 Imperishable

यं प्राप्य न निवर्तन्ते तद्वाम परमं मम ॥
Yam prāpya na nivartante taddhāma paramam mama ||
 whom attaining no return this abode Supreme mine.

It is called Unmanifest, Imperishable; him they speak as the highest State, attaining whom there is no return; this Supreme abode is mine.

(22)

पुरुषः स परः पार्थं भवत्या
Puruṣaḥ sa paraḥ Pārtha bhaktya
 Person that Supreme O Pārtha by devotion

लभ्यस्त्वनन्यया ।
labhyastvananyayā |
 to be attained undivided.

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥
Yasyāntahsthāni bhūtāni yena sarvamidam tatam ||
 in whose inside dwell, beings by which all this is pervaded.

O Pārtha! that Supreme Person is to be attained by undivided devotion, inside whom dwell beings, (and) by which all this is pervaded.

(23)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
Yatra kāle tvanāvṛttimāvṛttim caiva yoginah ||
 in which time, not to return, to return and also, of the ascetics

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्वभ ॥
Prayātā yānti tam kālam vakṣyāmi bharatarṣabha ||
 departing go that time I shall say, O Prince of Bharatas.

The departing ascetics go to return and not to return at what time, that time shall I say, O Prince of Bharatas!

(24)

अग्निज्योतिरहः शुक्लः पण्मासा उत्तरायणम् ।
Agnirjyotirahāḥ śuklaḥ ṣaṇmāsā uttarāyaṇam |
 fire, light daytime, bright-fortnight, six months, of the Northern Solstice
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥
Tatra prayātā gacchanti brahma brahmavido janāḥ ||
 in these, departing go to Brahman Brahma-knowers people.

Fire, light, daytime, the bright fortnight, six months of the Northern Course, people, knowers of Brahma, departing in these, go to Brahman.

(25)

धूमो रात्रिस्तथा कृष्णः पण्मासा दक्षिणायनम् ।
Dhūmo rātristathā kr̥ṣṇaḥ ṣaṇmāsā dakṣiṇāyaṇam |
 smoke night so too, dark fortnight six months southern course.
 तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥
Tatra cāndramasam jyotiryogī prāpya nivartate ||
 in these of the moon light, the Ascetic attaining returns

Smoke, night, the dark fortnight, the six months of the Southern Solstice, in these, the ascetic attaining the light of the Moon returns.

(26)

शुक्लकृष्णे गतिः ह्येते जगतः शाश्वते मते ।
Suklakṛṣṇe gatī hyete jagataḥ śāśvate mate ।
 bright and } ways are these world's eternal deeme
 dark: }

एकया यात्यनावृत्तिमन्यावर्तते पुनः ॥
Ekayā yātyanāvṛttimanyayāvartate punah ॥
 by one goes, not to return, by another returns, again.

Bright and dark are deemed world's eternal ways; by one, (one) goes not to return, by another returns again.

Suklakṛṣṇe gatī = the two ways of 'black and white'. Happiness and sorrow are represented by light and darkness. Here it means also increasing half of the Moon's Course and the waning half. The Chāndogyopanishad gives an account of the sojourn of the Soul after death. But in this context Verses 23 to 27 are not consistent with the main trend of argument and so in all probability later interpolations by a Vedantist writer. Kapila's theory is that the soul is accompanied by a body formed of the most subtle elements of matter, called *liṅga*. The Soul with the *liṅga* passes through the Coronal artery to the Crown of the head at the time of death; if a ray of light rests on the Crown of the head at that time it may reach the highest heaven, that of Brahma; otherwise it may wander in the darkness and cannot rise beyond the heaven of the Moon. This is based on the eschatology that existed among the Iranians and brought to India through the Atharva Veda, which gave rise to the present system of *Srāddha* (funeral rites) existing in India. (Cf. Women in the Vedic Age.)

(27)

नैते सूर्तां पार्थं जानन्योर्भीं मुहृष्टति कश्चन ।
Naite srti pärtha jānanyogī muhyati kaścana |
 not these } O Pärtha knowing is deluded ever
 two paths } the ascetic
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥
Tasmātsarveṣu kāleṣu yogayukto bhavārjuna ||
 therefore at all times engaged in devotion be O Arjuna.

O Pärtha; these two paths knowing, the ascetic is never deluded, thereore, O Arjuna! be engaged in devotion at all times.

(28)

वेदेषु यज्ञेषु तपःसु चैव
Vedeṣu yajñeṣu tapaḥsu caiva
 in Vedas in sacrifices in meditation and also
 दानेषु यत्पुण्यफलं प्रदिष्टम् ।
dāneṣu yatpuṇyaphalam pradiṣṭam |
 in almsgiving whatever fruit of Virtue is prescribed
 अत्येति तत्सर्वमिदं विदित्वा
Atyeti tatsarvamidam viditvā
 transcends this all knowing
 योगीं परं स्थानमुपैति चाद्यम् ॥
yogī param sthānamupaiti cādyam ||
 the Ascetic Supreme place reaches and primeval.

In Vedas, in sacrifices, in meditation and also in almsgiving, whatever fruit of merit is prescribed, knowing all this the Ascetic transcends and reaches the Supreme and primeval place.

इति श्रीमद्भगवद्गीता योगशास्त्रेऽक्षरब्रह्मयोगो-
 Iti śrimadbhagavadgītā: yogaśāstre'kṣarabrahmayoga
 Thus in the Bhagavadgītā in the Yoga-Scripture the
 “Union with the Imperishable Absolute”.
 नामाष्टमोऽध्यायः ॥
 nāmāṣṭamo'dhyāyah ॥
 named eighth Chapter

Thus in the Bhagavadgītā: in the Yoga-Scripture
 the Eighth Chapter named
 “Union with the Imperishable Absolute”.

CHAPTER IX

श्रीभगवानुवाच
(Śribhagavānūvāca)

The Lord spoke

(1)

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
Idam tu te guhyatamam pravakṣyāmyanasūyave
 this too, to thee, most mysterious shall declare, who dost not
 find fault
 ज्ञानं विज्ञानसहितं यज्ञात्वा मोक्षसेऽशुभात् ॥
Jñānam vijñānasahitam yajjñātvā mokṣyase'subhāt ||
 knowledge with experience which knowing thou shalt be released
 from evil.

To thee who dost not find fault shall I declare
 this too—the most mysterious knowledge with expe-
 rience, knowing which thou shalt be released from
 evil.

(2)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
Rājavidyā rājaguhyam pavitramidamuttamam |
 Royal knowledge Royal Mystery sacred this and supreme
 प्रत्यक्षावगमं धर्म्यं सुसुखं
Pratyakṣāvagamam dharmyam susukham
 at sight comprehensible, in accord with law good and pleasant
 कर्तुमव्ययम् ॥
kartumavyayam ||
 to do immutable.

This the Royal knowledge, Royal Mystery, sacred and supreme, comprehensible at sight, in accord with law, good and pleasant to do (and) immutable.

Rājayoga: Rāja = King hence chief, supreme; Dharmyam = according to law; it refers to religious duty also, but in ancient times it meant 'law'.

(3)

अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।
Aśraddadhānāḥ puruṣā dharmasyāsyā Parantapa |
 without faith who men of this O destroyer of foes.
 participate righteous Law

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥
Aprāpya mām nivartante mṛtyusamsāravartmani ||
 not attaining, me, return death-world-ways (in the).

Men without faith, who participate in this righteous law, not attaining me return to the ways of this world of death (cycle of mortality).

(4)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
Mayā tatamidam sarvam jagadavyaktamūrtinā |
 by me spread out this all world unmanifest by form
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
Matsthāni sarvabhūtāni na cāham tēṣvavasthitah ||
 in me dwell all beings not and I in them dwell.

All this world is spread out by me, by form unmanifest; in me dwell all beings, but not I in them dwell.

(5)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
Na ca matsthāni bhūtāni paśya me yogamaiśvaram |
 not and in me dwell beings behold my mystery Sovereign
 भूतभूत्र च भूतस्थो ममात्मा
Bhūtabhṛṇna ca bhūtastho mamātmā
 all beings sustainer yet in beings my spirit
 not dwell

भूतभावनः ॥
bhutabhbāvanah ॥
 beings bring to existence.

And not in me dwell beings—behold my Mystery sovereign—sustainer of all beings yet dwell not in beings; my spirit brings to existence all beings.

[Yōgam aiśvaram—‘Mysterium meum augustum’ (Lassen). “Tel est le mystere de la supreme union” (Burnouf). Dr. Lorinser: ‘Meine Herrschvertiefung schau’; Telang: ‘See my proper divine’; Ananda: ‘His proper form; a joyous and two-fold nature’.]

(6)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
Yathākāśasthito nityam vāyuh sarvatrago mahān |
 as in the ether dwells ever wind everywhere moves mighty
 तथा सर्वाणि भूतानि मस्थानित्युपधारय ॥
Tathā sarvāṇi bhūtāni matsthānityupadhāraya ||
 so all beings in me dwell this know.

As in the ether dwells the mighty wind, moves everywhere, so all beings dwell in me, know thou this.

[*Akāsa* = ether: it is the subtle fluid which pervades space.]

(7)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
Sarvabhūtāni Kaunteya prakṛtim yānti māmikām |

all beings O Son of to Nature go of mine
 Kunti,

कल्पक्षये पुनस्त्थानि कल्पादौ विसृजाम्यहम् ॥
Kalpakṣaye punasthāni kalpādau visṛjāmyaham ||
 at the end of again them Kalpa- create I.
 Kalpa beginning

O Son of Kunti! All beings go to the Nature of mine at the end of a Kalpa, again I create them at the beginning of a Kalpa.

[*Kalpa* = Brahma's day—explained in Ch. VIII.]

(8)

प्रकृतिं स्वामवष्टम्य विसृजामि पुनः पुनः ।
Prakṛtim svāmavaṣṭabhyā visṛjāmi punah punah |
 to Nature of mine resorting I create again again
 भूतग्राममिमं कृत्स्नमवशं प्रकृतेवंशात् ॥
Bhūtagrāmamimam kṛtsnamavaśam prakṛtervasāt ||
 the mass of beings entire, without by Nature's
 these their will power.

I create again and again resorting to Nature of mine, the entire mass of these beings without their will, by the power of Nature.

Prakritim svāmavaṣṭabhyā: Lassen renders it as “Naturae meae innixus”; Thomson as “supported by my material essence”; Burnouf as “Immuable dans

ma puissance créatrice"; Wilkins as "I plant myself in my own nature"; Śridhara explains as "Commanding" or 'directing'; Telang renders it "By means of the power of Nature, taking its control myself." The word is found in Harivāṁsa (8515) where it means "leaning upon" or 'supported by'.

(9)

न च मां तानि कर्मणि निबध्नन्ति धनंजय ।
Na ca mām tāni karmāṇi nibadhnanti dhanañjaya |
 not and me these works bind O Dhanañjaya
 उदासीनवदासीन मसक्तं तेषु कर्मसु ॥
Udāśinavadāśina masaktam teṣu karmasu ||
 indifferent as if I sit detached in in works.
 these

O Dhanañjaya! these works bind me not, as I sit as if indifferent detached in these works.

(10)

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
Mayādhyaḥkṣena prakṛtiḥ sūyate sacarācaram |
 under my surveillance, Nature, gives birth, to the moving and
 not moving
 हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥
Hetunānena Kaunteya jagadviparivartate ||
 by reason of this O Kaunteya the world turns round.

Under my surveillance Nature gives birth to the moving and not moving, by reason of this, O son of Kunti! the world turns round.

[Moving and not-moving are animate and inanimate.]

(11)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
Avajānanti mām mūḍhā mānuṣīm tanumāśritam |
 disregard me fools human body, taking refuge
 परं भावमजानतो मम भूतमहेश्वरम् ॥
Param bhāvamajānanto mama bhūtamahēśvaram ||
 higher nature not knowing mine of beings, Great Lord.

As I am taking refuge in human body, fools disregard me not knowing my higher Nature as the Great Lord of beings.

(12)

मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः ।
Moghāśā moghakarmāṇo moghajñānā vicetasah |
 vain in hope vain of action vain in knowledge void of sense
 राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥
Rākṣasimāsurīm caiva prakṛtim mohinīm śritāḥ ||
 Monster's and Devil's and too nature delusive participate.

Vain in hope, vain in action, vain in knowledge and devoid of sense are they and also participate in the delusive nature of Monsters and Devils.

Mohinīm: Lassen renders it “Naturum fraudulentam sectantes”, Thomson as ‘deluded’, Asura = enemies of gods; giants or demons whose abode is in the nether regions called *Pātāla* below the earth. Their nature is prevailed by *Tamas* or the dark-mode.

The word *Asura* is found in the oldest parts of Rig-Veda where it means ‘Supreme Spirit’; in Zoroastrian scriptures it is changed in *Ahura*, their high-

est diety. But in the Purāṇas they are described as warring with gods; perhaps the epithet was transferred to the gods of aboriginal tribes; later they came to designate Rākṣasas or fierce demons who guarded the treasures of Kuvera, the god of wealth. This name is derived from raksh = to guard..., the Yakṣhas were demons of the same type but Manu (XII.47) ranked them higher as they were termed as 'the servants and Companions of Kuvera.'

(13)

महात्मनस्तु मां पार्थं दैवीं प्रकृतिमाश्रिताः ।
Mahātmanastu mām pārtha daivīm prakṛtimāśritāḥ |
 great souls but me O Pārtha divine nature who take refuge
 भजन्त्यनन्यमनमो जात्वा भूतादिमव्ययम् ॥
Bhajantyananyamanaso jñatvā bhūtādimavyayam ||
 worship with undivided mind, knowing source of beings,
 immutable.

But O Pārtha! the great souls who take refuge in the divine nature worship with undivided mind, knowing me as source of beings, immutable.

[Śaṅkara means by divine nature calmness, restraint, compassion and faith.

(14)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
Satataṁ kīrtayanto mām yatantaśca dṛḍhavratāḥ |
 always glorifying me striving and steadfast in vows.
 नमस्यन्तश्च मा भक्त्या नित्ययुक्ता उपासते ॥
Namasyantaśca mām bhakt्यā nityayuktā upāsate ||
 doing reverence and me, with ever controlled, worship.
 devotion,

Glorifying me always and striving *steadfast* in
vows and doing reverence to me with devotion, ever
controlled, they worship (me).

(15)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
Jñānayajñena cāpyanye yajanto māmupāsate |
 by knowledge-sacrifice and also others sacrificing me worship
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥
Ekatvena prthaktvena bahudhā viśvatatomukham ||
 by oneness, by divisible nature, in various } with face every
 forms, } way.

Others also worship me by sacrificing with the sacrifice of knowledge, who face every way in various forms by oneness and by divisible nature.

Jñānayajña: Thomson explains the sacrifice of knowledge to mean the recognising of Brahma in every act of worship. Sridhara thinks that by the knowledge which they gain of Vasudeva being the All, they offer an acceptable sacrifice.” Śaṅkara explains “who know that I am the Lord (Iśvara)”.

(16)

अहं क्रतुरहं यजः स्वधाहमहमौषधम् ।
Aham kraturaham yajnah svadhahamahamauṣadham |
 I offering, I the sacrifice, ancestral oblation
 I, I, the herb sacred.
 मन्त्रोऽहमहमेवाज्यमाहमग्निरहं हुतम् ॥
Mantrō'hamahamevājyamāhamagniraham hutam ||
 holy hymn I, alone sacrificial butter, I, the fire, I the
 burnt offering.

I am the offering, I, the sacrifice, I the ancestral oblation, I the herb sacred, I the holy hymn, I the sacrificial butter, I the fire, and I the burnt-offering.

Kratu and Yajña: According to Śaṅkara *Kratu* is a sacrifice enjoined by the Vedas (Śruti) and *Yajña*; one required by tradition (Smṛti).

Svadhā is the offering of food to the manes through the medium of fire.

Auśadha—plants, also means medicines. Śaṅkara interprets as food produced by herbs. In the *Hitopadeśa* it refers to a medicinal herb. In ancient India illness was treated by herbs and minerals—so plants came to be known as medicines—the meaning of the word changed accordingly. This prevails even now in *Ayurveda* (Indian medical treatment) and also in Japan.

Mantra is a hymn of the Rig-Veda; it denotes a religious song; *ājyam*: is the clarified butter used for sacrifice; *Huta* is the offering—may be an animal or any other thing. Lassen and Thomson translate it as “incense”. St. Peters Dict. translates as “das Geopferte”; Manu Samhita explains thus (III.74) ‘*Ahuta* is *japa* or a low utterance of sacred words; *huta* is oblation by fire (*homa*); *prahuta* is food offered to demons (*Bhutas*).’

(17)

पिताहमस्य जगतो माता धाता पितामहः ।
Pitāhamasya jagato mātā dhātā pitāmahaḥ |
 father I of this, world, mother, creator, grandfather

वेदं पवित्रमोक्षारं ऋक्सामं यजुरेवं च ॥
Vedyam pavitramomkāra ṛk sāma yajureva ca ||
 the object of the lustration, the Ṣk, Yajur Veda and.
 knowing the OM Sāma,

Father, mother, creator and grandfather of the world am I; I am the object of knowing, the lustration, the OM, the ṢK, Sāma and Yajur Vedas.

(18)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
Gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇam suhṛt |
 the path, the the Lord the the the the
 sustainer witness dwelling, refuge friend
 प्रभवः प्रलयः स्थानं निधानं
Prabhavaḥ pralayaḥ sthānam nidhānam
 the origin the dissolution the place the depository
 बीजमव्ययम् ॥
bījamavyayam ||
 the seed imperishable.

(I am) the path, the sustainer, the Lord, the witness, the dwelling, the refuge, the friend, the origin, the dissolution, the place, the depository, the seed imperishable.

(19)

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
Tapāmyahamaham varṣam nigṛhṇāmyutsṛjāmi ca |
 give heat I I rain restrain I send forth and
 अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥
Amṛtam caiva mrtyuśca sadasaccāhamarjuna ||
 immortality, and too, death and, sat, asat and I, O Arjuna.

I give heat, I restrain and send forth rain and immortality and also death (am I) and I, O Arjuna, am sat and asat.

Sat and asat: *sat* is the world of Visible things and *asat* is the invisible, undeveloped in Nature. (*Sāṅkhya Kārikā*, p. 27).

The word is found in the Rig-Veda. (X. 72.2 and I. 96.7). “*Devānām purvye yuge asataḥ sadajāyata*”; in the first age of the gods the manifested *sat* was born from the unmanifested (*asat*). In I. 96.7. Agni, god of fire is described as *satas-gopa*, the protector of the existent world’. Hindu Commentators explain diversely: one says *sat* is the gross matter and *asat* is the subtler form from which it was developed; another explains as ‘effects’ and ‘causes’.

(20)

त्रैविद्या	माँ	सोमपाहः	पूतपापा
<i>Traividyā</i>	<i>mām</i>	<i>somapāh</i>	<i>pūtapāpā</i>
knowers of	me	who drink Soma	purified from sin
the three Vedas			
यज्ञरिष्टवा		स्वर्गति	प्रार्थयन्ते ।
<i>Yajñairiṣṭvā</i>		<i>svargatim</i>	<i>prārthayante</i> ।
with sacrifices		way to heaven	pray for
worshipping			
ते पुण्यमासाद्य		सुरेन्द्रलोक-मशनन्ति	
<i>Te puṇyamāsādya</i>		<i>surendraloka-maśnanti</i>	
they virtue attaining		Indra's world taste	
		दिव्यान्दिवि	देवभोगान् ॥
		<i>divyāndivi</i>	<i>devabhogān</i> ॥
		devine in heaven	food of the gods.

Knowers of the three Vedas, who drink Soma and are purified from sin, worshipping me with sacrifices pray for the way to Heaven. They attaining virtue taste in the world of Indra in heaven the divine food of the gods.

Somapāḥ—the juice of Asclepias acidu, used mostly by Aryans in Rig-Veda.

(21)

ते तं भुक्त्वा स्वर्गलोकं विशालं
Te tam bhuktvā svargalokam viśālam
 they this enjoying, world of Heaven broad
 क्षीणे पूण्ये मर्त्यलोकं विशन्ति ।
kṣine puṇye martyalokam viśanti |
 when spent their Virtue, world of mortals, enter
 एवं त्रयी धर्ममनुप्रपन्ना
Evaṁ trayī dharma-manuprapannā
 thus three Vedas law followers
 गतागतं कामकामा लभन्ते ॥
Gatāgataṁ kāmakāmā labhante ||
 state of going and return desirers of desires obtain

They, enjoying this broad world of heaven, when their Virtue is spent, enter the world of the mortals. Thus the followers of the laws of three Vedas, desirers of desires, obtain the state of going and return.

(22)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
Ananyāścintayanto mām ye janāḥ paryupāsate |
 with undivided attention me, those, people, worship
 who think,

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
 Teṣāṁ nityābhīyuktānāṁ yogakṣemam vahāmyaham ॥
 to them ever-controlled assurance of bring I.
 blessedness

To those people who worship and think of me with undivided attention, ever-controlled, I bring to them the assurance of blessedness.

(23)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
 Ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ ।
 Those even to other-gods-devoted, sacrifice, endowed with faith
 तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥
 Te'pi māmeva Kaunteya yajantyavidhipūrvakam ॥
 they even, me alone, O Kaunteya, sacrifice not as law ordains.

Those even, devoted to other gods, sacrifice endowed with faith, even they, O son of Kunti! sacrifice to me alone (though) not as law ordains.

(24)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
 Aham hi sarvayajñānām bhoktā ca prabhureva ca ।
 I, indeed, of all sacrifices, the enjoyer, and, lord as well, and
 न तु मामभिजानन्ति तत्त्वैतातश्च्यवन्ति ते ॥
 Na tu māmabhijānanti tattvaitātaścyvanti te ॥
 not but me recognise, in truth, therefore fall, they.

I am indeed the enjoyer and lord of all sacrifices, but men recognise me not in truth, therefore they fall.

(25)

यान्ति	देवव्रता	देवान्पितृन्यान्ति	पितृव्रताः ।
<i>Yānti</i>	<i>devavratā</i>	<i>devān-pitrnyānti</i>	<i>pitrvratāḥ</i>
they go, who pay their vows to gods			to gods, to the manes go who pay their vows to the manes

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥
Bhūtāni yānti bhūtejyā yānti madyājino'pi mām ||
 the ghosts, go, who offer to } go (they), who worship } to me.
 the ghosts } me too, }

They who pay their vows to the gods go to the gods, who pay their vows to the manes go to the manes, those who offer (sacrifice) to the ghosts go to the ghosts, and they who worship me too, come to me.

(26)

पत्रं पुष्पं फलं तोयं यो मे
Patram puśpam phalam toyam yo me
 a leaf a flower a fruit water who to me
 भक्त्या प्रयच्छति ।
bhaktyā prayacchati |
 with devotion offers

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥
Tadaham bhaktyupahṛtamāśnāmi prayatātmanah ॥
 that I, offering of devotion, accept of the pure in heart.

Whoever offers to me with devotion, a leaf, a flower, a fruit or water, offering of devotion of the pure in heart, I accept.

(27)

यत्करोषि यदशनासि यज्जुहोषि ददासि यत् ।
Yatkarōṣi yadaśnāsi yajjuhōṣi dadāsi yat |
 whatever whatever whatever givest whatever
 (thou) doest eatest, offerest

यत्पस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥
Yattapasyasi Kaunteya tatkuruṣva madarpaṇam ||
 whatever austerity O Kaunteya! that do it to me(as) offering.
 thou practisest

Whatever thou doest, whatever thou eatest,
 whatever thou offerest and givest away whatever,
 whatever austerity thou practisest, that O son of
 Kunti! do it as an offering to me.

(28)

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
Subhāśubhaphalairevam mokṣyase karmabandhanaiḥ |
 by good and evil thou shalt from the bonds of
 fruits—thus be freed work

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥
Samnyāsayogayuktātmā vimukto mām upaiṣyasi ||
 renunciation devotion being to me shalt come
 controlled-spirit released

Thus from the fruits of good and evil, from bonds
 of work, thou shalt be freed; thy spirit controlled by
 renunciation and devotion, being released, shall come
 to me.

(29)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति
Samo'ham sarvabhūtēṣu na me dveṣyo'sti
 the same I (am), in all beings, none, to me, hateful is,

न प्रियः ।
na priyah |
 nor, dear

ये भजन्ति तु मां भक्त्या मयि ते तेषु
Ye bhajanti tu mām bhaktyā mayi te tesu
 who, worship, but, me, with in me, they, in them
 devotion,

चाप्यहम् ।
cāpyaham ॥
 and I am.

The same am I in all beings; none is hateful to me nor dear; but who worships me with devotion I am in them, they in me.

Śaṅkara explains: this union is accomplished by possessing his nature; Śridhara: They are in me by devotion (bhaktya) and I in them by giving them blessings or salvation.”

(30)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
Api cet-sudurācāro bhajate mām-ananyabhāk ।
 even, if one of evil life, worships, me with exclusive devotion

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
Sādhureva sa mantavyaḥ samyag-vyavasito hi saḥ ॥
 as one he, should be rightly resolved indeed he
 righteous, reckoned, (is).

Even if one of evil life worships me with exclusive devotion, he should be reckoned as one righteous, for indeed rightly resolved is he.

(31)

क्षिप्रं	भवति	धर्मात्मा	शश्वच्छान्ति
<i>Kṣipram</i>	<i>bhavati</i>	<i>dharmātmā</i>	<i>śaśvacchāntim</i>
quickly (he)	becomes	righteous soul	everlasting peace
			निगच्छति ।
			<i>nigacchati</i> ।
			he attains

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥
Kaunteya pratijānīhi na me bhaktah pranaśyati ||
 O Kaunteya! be well assured, not, my votary shall perish.

He becomes a righteous soul quickly, attains everlasting peace. O son of Kunti! be well assured, my votary shall not perish.

(32)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
Mām hi Pārtha vyapāśritya ye'pi syuh pāpayonayah |
 in me, O Pārtha! who take who also are of the womb
 refuge born of sin
 स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥
Striyo vaiśyāstathā śūdrās-te'pi yānti parām gatim ||
 women, Vaiśyas even, Śūdras they too, go, to highest way.

O Pārtha (Arjuna)! they who take refuge in me, also who are born of the womb of sin, women, Vaiśyas, even Śūdras, they too go to the highest way (goal).

(33)

कि पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
Kim punar-brāhmaṇāḥ puṇyā bhaktā rājarṣayastathā !
 How much more Brāhmins virtuous devout royal saints then.
 अनित्यमसुखं लोकमिमं प्राप्य
Anityam-asukham lokam-imam prāpya
 impermanent-pleasureless world this having gained,
 भजस्व माम् ॥
bhajasva mām ||
 worship me.

How much more, then, the virtuous Brāhmins and devout royal saints? Having gained this world impermanent and pleasureless, dost thou worship me!

(34)

मन्मना भव मदभक्तो मद्याजी मां
Manmanā bhava madbhakto madyājī mām
 on me thy mind fix to me devoted to me offer sacrifice to me

नमस्कुरु ।

namaskuru |
 bow down

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥
Mām-evaiṣyasi yuktvai'vamātmānāṁ matparāyaṇah ||
 to me thou shalt united thus in soul with me as thy goal.
 come

Fix thy mind on me, to me be devoted, offer sacrifices to me, and bow down to me; thus united in soul, with me, as thy goal, thou shalt come to me.

इति श्रीमद्भगवद्गीता राजविद्याराजगुह्ययोगो
Iti śrimadbhagavadgītā: rājavidyā-rājaguhyayogo
 Thus in the Bhagavadgītā Royal Science Royal Mystery
 नाम नवमोद्ध्यायः ॥
nāma navamo'dhyāyah ||
 named ninth Chapter.

Thus in the Bhagavadgita, the Ninth Chapter named “Union Through Royal Science and Royal Mystery”.

CHAPTER X

श्रीभगवानुवाच
Śribhagavānuvāca

The Lord Spoke:

(1)

भूय एव महाबाहो शृणु मे परमं वचः ।
Bhūya eva mahābāho śṛṇu me paramam vacah |
 Once again O Strong- listen to my supreme word
 armed

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥
Yat-te-'ham priyamāṇāya vakṣyāmi hitakāmyayā ||

Which-to for thy I will from a desire
 thee—I delight speak for thy welfare.

O strong-armed! once again listen to my word
 Supreme, which to thee, for thy delight, I will
 speak from a desire of thy welfare.

Priyamāṇāya—St. Peters Dictionary translates as
 “freundlich”; Lassen renders it as “Tibi amanti”;
 Thomson as “Whom I love”; Ananda explains as
prītikurvat, causing joy or affection.

(2)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
Na me viduh suraganāḥ prabhavam na maharṣayah |
 Not my know hosts of gods origin neither the great Seers
 अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥
Ahamādirhi devānām maharṣīṇām ca sarvaśah ||
 I am beginning of the gods of the Great and, in every way.
 Seers

The Hosts of Gods know not my origin, nor the Great Seers; I am the beginning of the Gods and of the Great Seers in every way.

Mahābhārata (i, 2518) gives the names of six sages,—mindborn sons of Brahmā: Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu. In Santi Parva 7570, they are made into seven. The Vāyu Purāna adds the name of Bhrigu and makes them eight. The Vishṇu Purāna includes Daksha and makes the number nine.

(3)

यो मामजमनादि	च वेत्ति	लोकमहेश्वरम् ।
<i>Yo mām-ajam-anādīm</i>	<i>ca vetti</i>	<i>lokamaheśvaram</i>
Who me unborn, and knows without beginning		as mighty Lord of the world
असंमृदः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥		
<i>Asaṁmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate</i>		
Undeluded he among from all sins is released. mortals		

Who knows me as unborn, without beginning, as mighty Lord of the world, he, is undeluded among mortals is released from all sins.

(4)

बुद्धिर्ज्ञानमसंमोहः	क्षमा	सत्यं
<i>Buddhir-jñānam-sammohah</i>	<i>kṣamā</i>	<i>satyam</i>
Intelligence, knowledge absence of illusion	patience	truth
	दमः	शमः ।
	<i>damah</i>	<i>śamah</i>
	self-restraint calmness	

सुखं दुःखं भवोऽभावो भयं
sukham duḥkham bhavo'bhāvo bhayam
 Happiness sorrow existence fear
 non-existence

चाभयमेव च ।
cā'bhayameva ca ||
 and fearlessness even, and.

Intelligence, knowledge, absence of illusion, patience, truth, self-restraint and calmness, happiness, sorrow, existence, non-existence, fear and even fearlessness.

(5)

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
Ahimsā samatā tuṣṭis-tapo dānam yaśo'yaśah ।
 Non-violence, of mind austerity, evenness contentment

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥
Bhavanti bhāvā bhūtānām matta eva pṛthagvidhāḥ ॥
 Are states, from alone different, dispensed. of beings, from me

Non-violence, evenness of mind, contentment austerity, charity, fame and shame, are different states of beings dispensed alone from me.

(6)

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
Maharṣayah sapta pūrve catvāro manavas-tathā ।
 Great sages seven ancients four Manus too

मद्भावा मनसा जाता येषां लोक इमाः प्रजाः ॥
Madbhāvā manasā jatā yesām loka imāḥ prajāḥ ॥
 Of my nature of mind born of whom world these creatures

The seven Great Sages, four Ancients, Manus too, are of my nature and born of mind, of whom are these creatures and the world.

[The four mind-born sons of Brahma—Sanatkumāra, Sanaka, Sanātana, and Sanandana.]

(7)

एतां विभूतिं योगं च मम यो वेति तत्त्वतः ।

Etām vibhūtim yogam ca mama yo vetti tattvataḥ |

This pervading mystic and mine who perceives in reality power power

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

So'vikampena yogena yuujyate nā'tra samśayah ||

He by control is not doubt.
unfaltering controlled there is

One who perceives in reality this pervading and mystic power of mine, he is controlled by unfaltering control; there is no doubt (of this).

Vibhūti: Sridhara explains it as *aiśvaryalakṣaṇam*, or sign of sovereignty. Telang as 'emanations' It refers to the manifestation of divine nature.

(8)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

Aham sarvasya prabhavo mattah sarvam pravartate |

I of all origin from me all issue

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

Iti matvā bhajante mām budhā bhāvasamanvitāḥ ||

So knowing worship me the wise filled with love.

I am the origin of all, from me issue all. The wise worship me knowing this, filled with love.

Bhāvasamanvitah: Lassen renders it as “Contemplandi facultate praediti”; Burnouf as “Participants de l’essence supreme” St. Peters. Dict. “Die Mir Liebe Weihen”. Dr. Lorrrser and Telang follow this. Sridhara explains as *pritiyuktāḥ* joined or devoted by love; Ananda as “They whose nature is wholly Brahma”; Śaṅkara: “United together (*Samyuktā*) by inclination to the truth that relates to the supreme”.

(9)

मच्चित्ता मदगतप्राणा बोधयन्तः परस्परम् ।
Maccittā madgataprāṇā bodhayantah parasparam |
 On me in me life absorbed teaching one another
 thinking

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
Kathayantaśca mām nityam tuṣyanti ca ramanti ca ||
 Speaking and of me ever (they) are and happy and
 delighted

Thinking on me, life absorbed in me, teaching one another and speaking ever of me they are delighted and happy.

Madgataprāṇā: Lassen renders as “Me quasi spirantes”; Thomson “Dead in me”; Telang “offering their lives to me”. Śaṅkara “whose acts and whose life is absorbed in me by Yoga”.

(10)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
Teṣāṁ satatayuktānām bhajatām prītipūrvakam |
 those constantly devoted who worship with longing devotion

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
Dadāmi buddhiyogaṁ tam yena māmupayānti te ||

I give union with understanding that by which me approach they

To those who, constantly devoted, worship with loving devotion, I give (them) that union with understanding, by which they approach me.

(11)

तेषामेवाऽनुकम्पार्थमहमज्ञानजं तमः ।
Teṣāṁ-evā'nukampārtham-aham-ajñānajam tumah ।
 Their alone out of compassion I born of ignorance, darkness.

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥
Nāśayāmyātma bhāvastho jñānadīpena bhāsvatā ॥
 I destroy remaining in by the lamp brilliant.
 their souls of knowledge

I alone destroy their darkness born of ignorance out of compassion remaining in their souls by the brilliant lamp of knowledge.

Atmabhāvastho: Burnouf renders as “sans sortir de mon unite”; Lassen as “In mea ipsius Conditione permanens”. Thomson follows Lassen. Galanos translates as “Being seated in their hearts”; Telang follows him. Śridhara explains: “Being placed in the office or function (vritti) of the intellect” Śaṅkara says “Resting in the inner sense (antahkarana) of the being of the soul”.

अर्जुन उवाच
 (Arjuna uvāca)
 Arjuna spoke

(12)

परं	ब्रह्म	परं	धाम	पवित्रं	परमं
<i>Param</i>	<i>Brahma</i>	<i>param</i>	<i>dhāma</i>	<i>pavitram</i>	<i>paramam</i>
Supreme	Brahma	Supreme	abode	purifier	Supreme
भवान् ।					
<i>bhavān</i>					
thou art					
पुरुषं	शाश्वतं	दिव्यमादिदेवमजं	विभुम् ॥		
<i>Puruṣam</i>	<i>sāśvataṁ</i>	<i>divyam-ādidevam-ajam</i>	<i>vibhūm</i>		
Person	Eternal	divine the primal God	All-pervading.		
unborn					

Supreme Brahman, Supreme abode, Purifier,
 Supreme thou art! Person Eternal, divine, the Primal
 God, unborn, All-pervading.

(13)

आहुस्त्वामृषयः	सर्वे	देवर्षिनारदस्तथा ।
<i>Ahus-tvām-ṛṣayah</i>	<i>sarve</i>	<i>devarṣir-nāradas-tathā</i>
Proclaimed thee the Seers all the divine seer Nārada so also		
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥		
<i>Asito devalo vyāsaḥ svayam caiva bravīṣi me</i>		
Asita Devala Vyāsa thyself and even declarest to me.		

All the Seers proclaimed thee thus, the divine
 Seer Nārada, Asita, Devala, Vyāsa, and even thou
 thyself declarest to me.

[*Asita* is mentioned in the *Lalita Vistara* (a legendary life of Buddha) as a Rishi, who was informed of the birth of Buddha by supernatural power.

Devala is said to be a son of *Viswāmitra*, who became a sage by his austerities (*Vishnu Purāna*).

Vyāsa means an ‘Editor’ to whom is ascribed the compilation of the *Veda* and other sacred books as the *Mahābhārata* and the *Purāṇas*.]

(14)

सर्वमेतदृतं मन्ये यन्मां वदसि केशव !
Sarvam-etad-ṛtam manye yan-mām vadasi Keśava |

All this true I deem what to me thou O Kesāva
tellest

न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥
Na hi te bhagavan-vyaktim vidur-devā na dānavāḥ ||
Not certainly thy O Lord, manifestation know nor the demons.
the gods

O Keśava! all this I deem as true, what thou tellest me; O Lord! Certainly thy manifestation knoweth not the Gods or demons.

Dānavas are said to be the descendants of *Dana*—demons of the air who fought with the gods. The *Rig-Veda* (X.120.6) gives their number as seven. “He cleares by his force the seven *Danus*” Roth in explaining *Nirukta* (p. 150) says “seven is an indefinite number applied to the demons of the air and clouds, who appear under the manifold names of *Namuchi*, *Kuyava*.....the *Danus* or the *Dānavas* to whom a mother called *Danu* is assigned.” *Danu* is said to be the mother of *Vṛitṛa* (lit Cloud) and both were slain by *Indra* (R.V.I.32.9).

(15)

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
Svayam-evā-'tmanā-tmānam vettha tvam
puruṣottama |

Thyself alone by Self thy	dos't thou	Person	
Self know		Supreme	
भूतभावन	भूतेश	देवदेव	जगत्पते ॥
<i>Bhūtabhāvana</i>	<i>bhūtesa</i>	<i>devadeva</i>	<i>jagatpate</i>
Beings-creator,	Lord of Beings,	god of gods,	Lord of the
			World.

Thyself alone dost thou know thy Self by Self, O Person Supreme, Creator of Beings, Lord of Beings, God of Gods, Lord of the World!

(16)

वक्तुमर्हस्यशेषण दिव्या ह्यात्मविभूतयः ।
Vaktum-arthasy-aśeṣena *divyā hyātmavibhūtayah* |

To tell thou without	devine	manifestations
shouldst reserve		
याभिर्विभूतिभिर्लोकानिमांस्त्वं	व्याप्य	तिष्ठसि ॥
<i>Yābhīr-vibhūtibhīr-lokān-imāns-tvam</i>	<i>vyāpya</i>	<i>tisṭhasi</i>

Whereby pervading worlds these thou immanent abidest.

Thou shouldst tell without reserve (thy) divine manifestations, whereby, pervading these worlds, thou abidest immanent.

[*Vyāpyatiṣṭhasi*: Lassen renders as "Permeans Consistis".]

(17)

कथं विद्यामहं योगिस्त्वां सदा परिचित्यत् ।
Katham vidyāmaham yogimstvām sadā paricintayan |
 How may know I O Ascetic thee ever by meditating
 केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥
Keṣu keṣu ca bhāveṣu cintyo'si bhagavan-mayā ||
 In what and aspects to be O Lord by me.
 various thought of

O Ascetic! how may I know thee by ever meditating and in what various aspects, O Lord, to be thought of by me?

(18)

विस्तरेणात्मनो योगं विभूतिं च जनार्दनं ।
Vistareṇā-tmano yogam vibhūtim ca Janārdana |
 In details, of thy, mystic pervading and O Janārdana
 nature power
 भूयः कथय तृप्तिर्हि शृष्टतो नास्ति मे मृतम् ॥
Bhūyah kathaya trptir hi śṛṣṭvato nā-sti me-mṛtam ||
 Again tell me sated by hearing not am to me
 verily ambrosial.

O Janārdana! tell me again in details of thy mystic nature and pervading power. Verily I am not sated by hearing (thy) ambrosial (words).

श्रीभगवानुवाच
(Śrī-bhagavān-uvāca)

The Lord Spoke

(19)

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
Hanta te kathayiṣyāmi divyā hyātma-vibhūtayah |
 Lo! to thee I will declare divine my pervading powers

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥
prādhānyataḥ kuruśrestha nā-sty-anto vistarasya me ||

Those that are O best of not is end of extent, my.
 prominent Kurus!

Lo! to thee will I declare my divine pervading powers—those that are prominent—O best of Kurus! not is there end to my extent.

(20)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
Ahamātmā gudākeśa sarvabhūtāśayasthitah |
 I am the Soul O Guḍākeśa! in all-beings-heart-seated
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥
Aham-ādiś-ca madhyam ca bhūtānām-anta eva ca ||
 I, the Beginning and Middle of and of being End likewise and.

O Guḍākeśa! (Arjuna) I am the Soul seated in the heart of all beings; I, the beginning, Middle and likewise the End of beings.

(21)

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।
Ādityānām-aham Viṣṇur-jyotiṣām ravir-amśumān |
 Of the spirits of Sun Viṣṇu of the lights the sun radiant
 I am
 मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥
Marīcir-marutām-asmi nakṣatrāṇāmaham śaśi ||
 Marici of the Spirits of of the stars I am the Moon.
 Storm I am

I am Viṣṇu of the Spirits of the Sun, the radiant Sun of the lights, Marici of the Spirit of Storm am I. the Moon, I am of the stars.

[Ādityās are personifications of the Sun in his various positions; Marīchi is the chief of the Maruts or Storm-gods. (Manu I.35).

Nakṣatras, 27 asterisms—lunar mansions—traversed by the Moon.]

(22)

वेदानां	सामवेदोऽस्मि	देवानामस्मि	वासवः ।
<i>Vedānām sāmavedo'smi</i>	<i>devānām-asmi</i>	<i>Vāsavah</i>	
of the Vedas, Sāma Veda I am,	of the gods I am	Indra	
इन्द्रियाणां	मनश्चास्मि	भूतानामस्मि	चेतना ॥
<i>Indriyānām manaś-cā-smi</i>	<i>bhūtānām asmi</i>	<i>cetanā</i>	
Of the senses	mind and I am	of beings I am	consciousness.

Of the Vedas, I am the Sāma Veda, of the gods, I am Indra, of the senses, I am the mind and of beings I am consciousness.

The Rig-Veda is the oldest and the most authoritative; but a section of Brahmins give prominence to Sāma-Veda, probably as they were often used for sacrifices and for singing. These Verses must have been added by one of that group.

(23)

रुद्राणां	शंकरश्चास्मि	वित्तेशो	यक्षरक्षसाम् ।
<i>Rudrāṇām Śaṅkaras-ca-smi</i>	<i>vitteśo yakṣarakṣasām</i>		
Of the Spirits Śaṅkara and I am	Lord of	of Yakṣas and	
of destruction	Wealth	Rākṣasas	
	(Kubera)		
वसूनां	पावकश्चास्मि	मेरुः	शिखरिणामहम् ॥
<i>Vasūnām pāvakaś-cā-smi</i>	<i>meruh śikharinām-aham</i>		
Of the Vasus	Fire and am I	Meru of the mountains,	I am.

Of the Spirit of destruction, I am Śaṅkara; of the Yakṣas and Rakṣasas, I am Kubera (Lord of wealth), and of the Vasus, I am the fire, of the mountains I am the Meru.

Śaṅkara is the name of Śiva, who was evolved from the Vedic god *Rudra*, the father of 11 Rudras representing violent destructive storms.

Vitteśa is the name of the god of wealth, dwelling in the regions of darkness which corresponds to the Pluto of Western Mythology. He is Chief of the demons called Yakshas and Rakshasas who guarded his treasure.

The Vasus eight in number were inferior gods who attended Indra. Their names are *Apa* (water) *Anila* (wind) *Soma* (moon) *Anala* (fire) etc. This shows that they were personifications of nature.

Meru is the fabulous mountain in the Centre of Jambudvīpa—the Central Continent of the seven which form the world. Vishnu Purāṇa (II.110, 118—Wilson's trans.) describes it thus: “In the Centre of all these Continents is Jambudvīpa—In the Centre of the Jambu-dvīpa is the golden mountain Meru 84,000 *yojanas* high and crowned by the great City of Brahma (*yojana* = 8 krosas; 1 krosa = 2 miles, so *yojana* = 16 miles).

(24)

पुरोधसां च मुख्यं मा विद्धि पार्थ
Purodhasām ca mukhyam mām viddhi pārtha
 Of the household and chief me know O Pārtha
 priests

ब्रह्मस्पतिम् ।
bṛhaspatim् ।
 Brhaspati

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥
Senānīnām-aham skandah sarasām asmi sāgarah ॥
 Of the leaders of Skanda of the lakes, I am the ocean.
 army I am

O Pārtha! of the household priests know me as
 the Chief-Brihaspati. Of the leaders of army I am
 Skanda, of the lakes, I am the Ocean.

(25)

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
Maharṣinām bṛgur-aham girām-asmy-ekam-akṣaram ।
 Of Great Seers Bhṛgu I am, of words am I the One Syllable
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥
Yajñānām japayajño'smi sthāvarāṇām himālayah ॥
 Of sacrifices Sacrifice by I of the the Himālaya.
 repeating prayers am immovables

Of the Great Seers I am Bhṛgu, of words, I am
 the One Syllable (Om), of sacrifices, I am the sacrifice
 made by repeating prayers, of the immovable, the
 Himālaya.

(26)

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ॥
Aśvatthah sarvavṛkṣāṇām devarṣinām ca nāradah ॥
 The Sacred of all trees of divine sages and Nārada
 Fig-tree
 गन्धर्वाणां चित्ररथः सिद्धानां कपिले मुनिः ॥
Gandharvāṇām citrarathah siddhānām kapilo muniḥ ॥
 Of the Celestial Citrarathaḥ of the perfect Kapila Sage
 musicians ones

Of all trees, the sacred fig-tree, and of divine
 sages, Nārada, of the celestial musicians, Citraratha,

of the perfect ones, Sage Kapila, (teacher of Sāṅkhyā philosophy).

(27)

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
Uccaiḥśravasam-aśvānām viddhi mām-amṛtodbhavam |
 Uccaiḥśravasa of the horses know me nectar-born
 ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥
Airāvatam gajendrāṇām narāṇām ca narādhipam ||
 Airāvata of lordly of and the monarch.
 (name elephants men
 of elephant)

Of the horses, know me as Uccaiśravasa, the nectar-born; of lordly elephants the Airāvata, (name of Indra's elephant) and of men, the monarch.

[When the gods churned the ocean to get nectar, Uccaiśravas was one of the thirteen objects that were produced.]

(28)

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
Ayudhānām-aham vajram dhenūnām asmi kāmadhuk |
 Of weapons I (am) the thunderbolt, of cows I am Milch-cow
 of desires
 प्रजनश्चास्मि कन्दर्पः सर्पणामस्मि वासुकिः ॥
Prajanaś-cā-smi kandarpaḥ sarpāṇām-asmi vāsukiḥ ||
 The progenitor and am I Kandarpa, of serpents I am Vāsuki.

Of weapons, I am the thunderbolt, of cows, I am the Milch-Cow of desires, and am the progenitor Kandarpa, of Serpents I am Vāsuki,

(29)

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
Anantas-cā-smi nāgānām Varuṇo yādasām-aham |
 Ananta and I am of the Serpents Varuṇa of dwellers of waters
 I (am)

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥
Pitrṇām-aryamā cā-smi yamah samyamatām-aham ||
 Of the Fathers and am I Yama of those who maintain
 Aryamā discipline I am

Of the Serpents, I am Ananta, of the dwellers of
 waters, I Varuṇa, of the Fathers, Aryamā and I am
 Yama of those who maintain discipline.

[Varuṇa held a high place among Vedic deities,
 as Lord of the Sky and of the moral order. In later
 times he is Lord of water.]

(30)

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
Prahļādaś-cā-smi daityānām kālah kalayatām-aham |
 Prahlāda and I am of demons Time of Calculators I am
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥
Mrgānām ca mrgendro'ham vainateyas-ca pakṣinām ||
 Of animals, and, the Lord of Beasts I Vainateya and of birds.
 (Garuda)

Of demons I am Prahlāda, I, the Times among
 Calculators, and of animals, the Lord of Beasts, and
 of birds, I the Vainateya (Garuḍa, the bird sacred to
 Viṣṇu).

(31)

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
Pavanah pavatām-asmi rāmah śastrabhṛtām-aham |
 The wind of purifiers I am Rāma of weapon-bearers I

झषाणं मकरश्चास्मि स्रोतसामस्मि जान्हवी ॥
Jhasāṇām makaras-ca-smi srotasām-asmi jāhnavī ||
 Of fishes shark and I am of rivers I am Jāhnavī.

The wind am I of purifiers, Rama am I of weapon-bearers, and of fishes I am shark, and of rivers I am Jāhnavī (Ganges).

(32)

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
Sargāṇām-ādir-antaś-ca madhyam cai-vā-ham-arjuna |
 Of creations the Beginning, Middle am also I O Arjuna
 End, and
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥
Adhyātmavidyā vidyānām vādah pravadatām-aham ||
 Essential-Self of Sciences the of debators, I
 Science dialectic

O Arjuna! of Creations, I am the beginning, the End and the Middle, of Sciences, the Science of Essential Self, and I the dialectic of debators.

(33)

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
Akṣarāṇām-akāro-'smi dvandvah sāmāsikasya ca |
 Of letters the letter A, I am the pair of compounds and
 अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥
Aham-evā-kṣayah kālo dhātā'ham viśvatotomukhah ||
 I verily imperishable Time the Creator I, facing every way.

I am the letter A of letters; of compounds, the pair; verily, I am Time imperishable, I, the creator facing every way.

(34)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

Mṛtyuh sarvaharaś-cā-ham-udbhavaś-ca bhaviṣyatām |

Death all embracing, and I, source and of, things to be
कीर्ति: श्रीवर्वच नारीणं स्मतिर्मधा

Kirtih *śrir-vāk-ca* *nārīnāni* *smṛtir-medhā*

Fame Fortune Speech and of women memory intelligence

धृतिः क्षमा ॥

dhṛtiḥ *kṣamā* ||

steadfastness **forgiveness.**

I am the all-embracing Death, and the Source
of things to be, and of Women, the Fame, Fortune,
Speech, Memory, Intelligence, Steadfastness, Forgive-
ness.

(35)

ब्रह्मसाम् तथा साम्नां गायत्री छन्दसामहम् ।

Bṛhatsāma tathā sāmnām gāyatri chandasāmahām |

Bṛhatsāma likewise, of Sāmans Gāyatri of Metres I

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥

Māśānām Mārgaśīrṣo-ham-ṛtūnām kusumākaraḥ ||

Of months Mārgaśīrṣa I of seasons, the flower-bearing.

Likewise, of Sāmans, the Br̥hatsāma, of metres
I am Gāyatrī, of months, the Mārgaśīrṣa, of seasons
I am the flower-bearing one.

(36)

द्युतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

Dyūtam chalayatām-asmī tejas-tejasvinām-aham |

The Dice-play of the gambling, splendour of the } I
I am splendid }

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥
Jayo 'smi vyavasāyo 'smi sattvam sattvavatāmaham ॥
 Victory I am enterprise I am goodness of the Good I.

I am the Dice-play of the gambling, I am splendour of the splendid, Victory am I, Enterprise I am, goodness of the good am I.

Vyavasāya: Lassen renders as “Perseverantia”; Burnouf as “Conseil”; Telang as “industry”. Śridhara explains it as the action of those who toil or make effort.

(37)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
Vṛṣṇinām Vāsudevo 'smi Pāñḍavānām Dhananjayaḥ!
 Of the Vṛṣnis Vāsudeva I am of Pāñdava's Dhananjaya
 मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥
Munīnām-apy-aham Vyāsaḥ kavīnām-uśanā kaviḥ!
 Of the Sages too I Vyāsa of poets Uśanā poet

Of the Vṛṣnis I am Vāsudeva, of Pāñdavas, Dhananjaya, of sages, too, I, Vyāsa, of poets, poet Uśanā.

Vāsudeva—name of Kṛṣṇa, his father's name being Vasudeva, a son of Surā, a chief of the Aryan tribes called Yādavas.

Uśanā was the teacher of the Asuras or demons, (perhaps the aboriginal races of India). He is called ‘the chief of the wise’ in Bhāgavata Purāṇa and was the tutor of Bali, the King of the Asuras.

Verases from 21 to 40 seem to be interpretation of a later writer who tried to explain in details and illustrate the thought contained in Verses 19 and 20. Here Krishna, the Charioteer of Arjuna speaking to Arjuna says “I am Arjuna among Pāñdavas” which is incongruous.

(38)

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
Dando damayatām asmi nītir asmi jīgīṣatām
The Rod of those who I am, the Polity I am Victory-
punish seekers

मौनं चैवास्मि गुह्यानां ज्ञानं
Maunam cai-vā-smi guhyānām jñānam
Silence and too I am of silent things knowledge of
ज्ञानवतामहम् ॥
jñānavatām-aham ॥
those who know I.

I am the Rod of those who punish, I am the Polity of the seekers of Victory, and, too, silence am I of things silent, knowledge I (am) of those who know.

(39)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
Yac-cā-pi sarvabhūtānām bijam tadahamarjuna |
That and also, of all creatures, the seed, that I, O Arjuna
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥
Na tad-asti vinā yat-syān-mayā bhūtam carācaram ||
Not there is without which exists } exists moving or not
by me } moving.

That also, O Arjuna, which is the seed of every being, am I; nor without me there exists anything moving or not moving.

(40)

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
Nā-'nto-'sti mama divyānām vibhūtinām parantapa |
Not end there is of me of divine pervading O Arjuna!
powers

एष तृदेशतः प्रोक्तो विभूतेविस्तरो मया ॥
Eṣa tūddeśataḥ prokto vibhūter-vistaro mayā ||
 This, to thee as declared, of powers, extent, by me examples,

There is no end of my divine pervading powers, O Arjuna! what by me has been declared to thee as examples (are) my powers extent.

(41)

यद्यद्विभूतिमत्सत्त्वं श्रीमद्दूर्जितमेव वा ।
Yad-yad vibhūtimat sattvam śrimad-ūrjitam eva vā |
 Whatever, endowed, power being with grace } too and vigour }

तत्तदेवावगच्छ त्वं मम
Tad-tad evā 'vagaccha tvam mama
 That this, too know thou my तेजोऽशसंभवम् ॥
tejom'sasambhavam ||
 splendour-spark-sprung.

Whatever being is endowed with power, grace and also vigour, know thou that this is sprung from a spark of my splendour.

(42)

अथवा बहुनैतेन कि ज्ञातेन तवार्जुन ।
Athavā bahunai tena kim jñātena tavā-rjuna |
 Or by this long, what, by knowing, to you O Arjuna!
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥
Viṣṭabhyā 'ham idam kṛtsnam ekāṁśena sthito jagat ||
 Support I this entire by one part pervading universe.

Or what is it to you by knowing this long (lesson)
O Arjuna! I support this entire universe pervading
it with one part of myself.

इति श्रीमद्भगवदगीता विभूतियोगो नाम
Iti Śrīmad-Bhagavadgītā-Vibhūtiyoga nāma
 Thus in the Bhagavadgita, this is the Pervading Power. named
 दशमोऽध्यायः ॥
daśamo 'dhyāyah ॥
 tenth Chapter

Thus in the Bhagavadgītā, this is the Tenth
Chapter named Union Through Pervading Power.

CHAPTER XI

अर्जुन उवाच

Arjuna uvāca

Arjuna said:

(1)

मदनुग्रहाय परमं

Mad-anugrahāya paramam

As favour to me supreme

गुह्यमध्यात्मसंज्ञितम् ।

guhyam-adhyātmasamjñitam

mystery called Essential Self

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥

Yat-tvyyo-ktam vacas-tena moho 'yam vigato mama !!

What by you has } words delusion is mine.
been said } by them this destroyed,

As favour to me, the Supreme Mystery called
Essential Self has been declared by you; by thy
words my delusion has been destroyed.

(2)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

Bhavāpyayau hi bhūtānām śrutau vistaraśo mayā |

Origin and indeed of beings heard in full by me
destruction

त्वतः कमलपत्राभ माहात्म्यमपि
Tvattah kamalapatrākṣa māhātmyam api
 From thee O Lotus-eyed majesty also
 चाव्ययम् ॥
cā 'vyayam ||
 and imperishable.

The origin and destruction of beings is heard by me in full from thee O Lotus-eyed! and also thy imperishable majesty.

Māhātmyam: Lassen and Burnouf translate it as “Magnanimitas”; Thomson as “greatness”; Dr. Lorinser as “Majestat”. It refers to the greatness described in the preceding Chapter.

(3)

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
Evam-etad-yathā 'ttha tvam-ātmānam parameśvara |
 Even this as described thou thyself O Highest Lord
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥
Draṣṭum-icchāmi te rūpam-aisvaram puruṣottama |
 To behold I crave that form as Lord Person Supreme.

O Highest Lord! even as thou describest thyself, so I have to behold that form as Lord, O Person Supreme!

(4)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
Manyase yadi tacchakyam mayā draṣṭum iti, prabho |
 Thou } if that is able, by me to see so O Lord!
 thinkest }

योगेश्वरं ततो मे त्वं दर्शयात्मानमव्ययम् ॥
Yogeśvara tato me tvam darśayātmānam-avyayam ||
 Of Lord of } then to me thou reveal thy Self immutable.
 Power }

O Lord! if thou thinkest that I am able to see that, then, O Lord of Power! reveal thou thy immutable Self to me.

श्रीभगवानुवाच
(Śrībhagavān-uvāca)

The Lord Spoke:

(5)

पश्य मे पार्थं रूपाणि शतशोऽथ सहस्राः ।
Paśya me pārtha rūpāṇi śataśo 'tha sahasraśah |
 Behold my O Partha Forms in hundreds and thousands
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥
Nānāvidhāni divyāni nānāvarṇākṛtīni ca ||
 Of various kinds divine various in colour, shape and.

O Pā尔tha! Behold my forms in hundreds and thousands, of various kinds, divine, various in colour and shape.

(6)

पश्यादित्यान्वसुन्ध्रद्रानश्विनौ मरुतस्तथा ।
Paśy-ādityān-vasūn-rudrān aśvinau marutas-tathā |
 Behold Sun-spirits, Radiant Lords, Lords of the Maruts as well
 destruction, the two Asvins
 बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥
Bahūny-adṛṣṭapūrvāṇi paśyā-ścaryāṇi Bhārata ||
 Many, never seen before beheld marvels O Bhārata.

O Bhārata! (Arjuna) Behold the Sun-spirits, Radiant Lords, Lords of Destruction, the two Asvins, Maruts, also many marvels never seen before, behold (now).

The Adityas are the twelve solar deities for the twelve months of the year. The Maruts are the storm gods, said to be created by Indra.

The Asvins are the Vedic gods, where they are personified differently at different times. Yaska's statement "Who are the Asvins? Some say the earth and the sky, some the sun and the moon, but the historians say they are two princes" leaves no doubt that their transfiguration as divine physicians was a later development. They were two princes well known, but the heroes were transformed into divinities and were made the sun, the moon, the sky and the earth at different periods. Long after Nirukta's time they were made divine physicians, because, Yaska, while admitting the earlier traditions of the gods, does not mention them as divine physicians. (See Women in the Vedic Age)

(7)

इहैकस्थं	जगत्कृत्स्नं	पश्याद्	सत्त्वराचरम् ।
<i>Ihaikastham</i>	<i>jagat-kṛtsnam</i>	<i>paśyā-dya</i>	<i>sacarācaram</i>
Here concentrated	universe entire	behold with moving and to-day unmoving	
मम देहे गुडाकेश		यच्चान्यददृष्टुमिच्छसि ॥	
<i>Mama dehe guḍākeśa</i>	<i>yac-cā 'nyad draṣṭum icchasi</i>		
My in body	O Guḍākeśa	what and else	to see desirest.

O Guḍākeśo! (Arjuna) behold in my body to-day concentrated here the entire universe, with moving

and unmoving (objects) and whatever else thou desirest to see.

(8)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
Na tu mām śakyase draṣṭum anenai 'va svacakṣuṣā ।
 Not but me be able to see by these only with your own eyes
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥
Divyam dadāmi te cakṣuh paśya me yogam-aiśvaram ॥
 Divine I give to thee eyes, behold my power as Lord.

But you, with your own eyes, cannot be able to see me only by these eyes; I give thee divine eyes; behold my Power as Lord.

संजय उवाच
(Sañjaya uvāca)
 Sañjaya said:

(9)

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
Evam-uktvā tato Rājan mahāyogeśvaro Hariḥ ।
 So saying then O King great-Power-lord Hariḥ
 दर्शयामास पार्थया परमां रूपमैश्वरम् ॥
Darśayāmāsa Pārthāya paramam rūpam-aiśvaram ॥
 Revealed to Pārtha Supreme Form as Lord.

Then O King! so saying, Hari, Lord of Great Power, revealed to Pārtha (Arjuna) his Supreme Form as Lord.

(10)

अनेक वक्त्रनयनमनेकाद्भुतदर्शनम् ।
Anekavaktra-nayanam-anekād-bhuta-darśanam |

Of many months, eyes, of many marvellous visions

अनेक दिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

Anekadivyābharaṇam divyāneko-dyatāyudham ||

Many divine ornaments, divine many uplifted weapons.

Many mouths and eyes, many marvellous visions,
 many divine ornaments, many divine uplifted
 weapons.

(11)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
Divyamālyāmbaradharam divyagandhānulepanam |

Celestial-garlands-raiments with celestial
 clad in perfumed-ointments

सर्वश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥

Sarvāścaryamayam devam anantam viśvatomukham ||

All-marvellous resplendent, infinite facing every way.

Clad in celestial garlands and raiments, with
 celestial perfumed ointments, the all-marvellous,
 resplendent Infinite, facing every way.

(12)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
Divi sūryasahasrasya bhavedyugapad-utthitā |

In the sky, suns-thousands, of it were at once to rise

यदि भा: सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

Yadi bhāḥ sadṛśī sā syād-bhāsas-tasya mahātmanah ||

If blaze like that would be splendour mighty one.¹¹
 of that

If thousands of Suns were to rise at once in the Sky and blaze that would be like the splendour of that mighty one.

(13)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
Tatraikastham jagatkṛtsnam pravibhaktam-anekadhā |

There Universe entire divided into many parts concentrated

अपश्यद्देव देवस्य शरीरे पाण्डवस्तदा ॥
Apaśyad-deva devasya śarire Pāṇḍavas-tadā ||
 Saw of the god of gods, in body, Pāṇḍu's son then.

Pāṇḍu's son, then, saw in the body of the god of gods, entire universe concentrated there, divided into many parts.

(14)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
Tataḥ sa vismayāviṣṭo hrṣṭaromā Dhanañjayah |
 Then he filled with wonder with hair Dhananjaya (Arjuna) astir,

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥
Praṇamya śirasā devam kṛtāñjalir-abhāṣata ||
 Bowing, his head, to the god with folded hands said.

Then Dhanañjaya (Arjuna) filled with wonder, with hair astir, bowing with his head to the god, with folded hands said:

अर्जुन उवाच (*Arjuna uvāca*)

Arjuna spoke:

(15)

पश्यामि देवांस्तव देव देहे
Paśyāmi devāms-tava deva dehe
 I see, all gods in thy O god body

मर्वस्तथा भूतविशेषसंघान् ।
sarvāṁś-tathā bhūtaviseṣasamghān ||

All likewise beings-diverse-hosts
 ब्रह्माणमीशं कमलासनस्थ
Brahmāṇam-īśam kamalāsanastha-
 Brahma the god on the lotus-seat seated
 मृपीश्च सर्वानुरगाश्च दिव्यान् ॥
mṛśīṁś-ca sarvān-uragāṁś-ca divyān ||
 Seers and all snakes and divine.

I see, O Lord, in thy body all gods and likewise all diverse hosts of beings, the god Brahmā seated on his lotus-seat, and all seers, and snakes divine.

(16)

अनेकबाहुदरवक्त्रं नेत्रं
Anekabāhūdaravaktra netram
 Many arms bellies faces eyes
 पश्यामि त्वां सर्वतोऽन्तरूपम् ।
paśyāmi tvāṁ sarvato 'natarūpam ||
 I see thee on all sides infinite in form
 नान्तं न मध्यं न पुनस्तवादि
Nā-ntam na madhyam na punas-tavā-dīm
 No end no middle nor again thy beginning
 पश्यामि विश्वेश्वरं विश्वरूपम् ।
paśyāmi viśveśvara viśvarūpam ||
 I see O Universal Lord, Universal Form.

With may arms, bellies, faces (and) eyes, I see thee on all sides infinite in form; no end, no middle nor yet thy beginning I see, O Universal Lord, Universal Form!

(17)

किरीटिनं गदिनं चक्रिणं च
Kirītinam gadinam cakriṇam ca
 With crown mace disc and
 तेजोराशि मवतो दीप्तिमन्तम् ।
tejorāśim sarvato diptimantam ।
 A mass of glow, on all sides gleaming
 पश्यामि त्वा दुर्निरिक्ष्य समन्ता-
Paśyāmi tvām durnirikṣyam samantād-
 I see thee hard to look upon round about
 हीप्तानलाकंद्युतिमप्रमेयम् ॥
diptānalārkadyutimaprameyam ॥
 Burning fire, sun's radiance, incomprehensible.

With crown, mace, disc, a mass of glow gleaming on all sides, I see thee; hard to look upon, radiant as the burning fire, sun's radiance on every side incomprehensible.

(18)

त्वमक्षरं परमं वेदितव्यं
Tvam-akṣaram paramam veditavyam
 Thou Imperishable Supreme to be known
 त्वमस्य विश्वस्य परं निधानम् ।
Tvam-asya viśvasya param nidhānam ॥
 Thou of this Universe supreme resting-place
 त्वमव्ययः शाश्वतधर्मगोप्ता
Tvam-avyayaḥ śāśvata dharma-goptā
 Thou changeless eternal law's guardian
 सनातनस्त्वं पुरुषो मतो मे ॥
sanātanas-tvam puruṣo mato me ॥
 Everlasting thou Person deem I.

Thou art Imperishable, the Supreme to be known,
 thou art the Supreme resting-place of this Universe,
 thou art the changeless guardian of Eternal Law. I
 deem, thou art the Everlasting Person.

(19)

अनादिमध्यान्तमनन्तवीर्य-

Anādimadhyāntam anantaviryam
 With no Beginning, Middle, End Infinite, might

मनन्तबाहुं शशिसूर्यनेत्रम् ।

ananta bāhum śāśisūryanetram |

Infinite arms Moon, sun thine eyes

पश्यामि त्वा॑ दीप्तहृताशवक्त्रं

Paśyāmi tvām diptahutāśavaktram

I see thee kindled as fire thy face

स्वतेजसा॒ विश्वमिदं तपन्तम् ॥

svatejasā viśvam-idam tapantam ||

By own radiance world this dost give heat.

I see thee with no beginning, middle, end, infinite
 in might, with infinite arms, with the Sun and Moon
 for eyes, with face glowing as fire. Thou dost give
 heat to this World by thy own radiance.

(20)

द्यावापृथिव्योरिदमन्तरं हि

Dyāvā-pṛthivyor-idam-antaram hi

Of heaven earth this space between

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

vyāptam tvayaikena disaś-ca sarvāḥ |

Pervading by Thee alone directions and all

दृष्टादभूतं रूपमुग्रं तवेदं
Dṛṣṭvādbhutam rūpam-ugram tave-dam
 Seeing this marvellous form terrible of thine, this
 लोकत्रयं प्रव्यथितं महात्मन् ॥
loka-trayam pravyathitam mahātman ॥
 Worlds three shudder O mighty one.

This space between heaven and earth is pervaded by thee alone, also all the directions; seeing this marvellous, terrible form of thine, the three worlds shudder, O mighty one.

(21)

अमी हि त्वां सुरसंघा विशन्ति
Amī hi tvām surasamghā visanti
 These verily to thee hosts of dieties enter
 केचिद्भीता प्राञ्जलयो गृणन्ति ।
Kecid-bhītah prāñjalayo gr̥ṇanti ।
 Some in fear with folded hands bend to thee
 स्वस्तीत्यक्त्वा महर्षिसिद्धसंघाः
Svastītyuktvā mahar̥sisiddhasamghāḥ
 'All hail' crying great sages
 perfected ones in hosts
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥
stuvantī tvām stutibhīḥ puṣkalābhīḥ ॥
 Adore thee by hymns of abounding praise.

Unto thee these hosts of gods enter; some in fear bend to thee with folded hands; crying "All Hail" Great Seers and Perfect Ones praise thee in hosts with hymns of abounding praise.

Puṣkalābhīḥ: Lassen renders as “Hymnis perpuleris”. Śaṅkara explains as *Sampurna* or full, complete. Burnouf renders as “dans de sublimes contiques”.

(22)

रुद्रादित्या	वसवो	ये	च	साध्या
<i>Rudrādityā</i>	<i>vasavo</i>	<i>ye</i>	<i>ca</i>	<i>sādhyā</i>
The Rudras, Ādityas	Vasus	those	and	Sādhyas
विश्वेऽश्विनौ	मरुतश्चोम्पपाश्च			
<i>Visve 'śvinau</i>	<i>marutas-coṣmapāś-ca</i>			
Viśvas-Asvins	Maruts	heat-drinkers	and	
गन्धवंशकासुरसिद्धमधा				
<i>Gandharva-yakṣasura-siddha-samghā</i>				
Gandharvas yakṣas demons siddhas hosts of				
वीक्ष्यन्ते	त्वां	विस्मिताश्चैव	सर्वे	
<i>vīkṣyante</i>	<i>tvāṁ</i>	<i>vismitāś-caiva</i>	<i>sarve</i>	
Gazing	on thee	astonished	and as if	all.

The Rudras, (Spirits of Destruction), the Ādityās (Spirits of the Sun) the Vasus (the Radiant gods), the Sādhyas (Spirits of the Sky), the Viśvas (the lesser Gods), the Asvins (the two Horsemen), the Maruts (the Storm-Lords), and the manes (heat-drinkers) and the hosts of Gandharvas (Celestial Choir), Yakṣas (goblins), Asuras (the Devils) and Siddhas (perfect ones)—gaze at thee with wonder.

(23)

रूपं	महत्ते	बहुवक्त्रनेत्रं
<i>Rūpaṁ mahatte</i>		<i>bahu-vaktra-netram</i>
Form	great thine	with many mouths, eyes
महाबाहो		बहुबाहूरूपादम् ।
<i>mahābāho</i>		<i>bahu-bāhū-rupādam</i>
O mighty-armed		many arms, thighs, feet

बहूदरं

बहुदम्ष्ट्राकरालं

Bahūdarāmī

bahudamṣṭrākarālāmī

With many bellies, many teeth, terrible

दृष्ट्वा लोकाः

प्रव्यथितास्तथाहम् ॥

dṛṣṭvā lokāḥ

pravyathitās-tathā-ham ॥

Seeing the worlds quake so I.

Beholding thy majestic form with many mouths, eyes, with many arms, thighs, feet, with many bellies, terrible with many teeth, the worlds quake, so do I.

(24)

नभस्पृशं

दीप्तमनेकवर्णं

Nabhaśprśamī *diptam-anekavarnaṁ*

Touching the sky, gleaming with various hues

व्यात्ताननं

दीप्तविशालं नेत्रं ।

vyāttānanamī *diptaviśāla-netramī* ।

With open mouth large glowing eyes

दृष्ट्वा हि त्वा

प्रव्यथितान्तरात्मा

Dṛṣṭvā hi tvāṁ pravyathitāntarātmā

Seeing verily Thee trembles inner Self

धृतिः

न विन्दामि

शमः

च विष्णो ॥

Dhṛtim na vindāmi śamam ca viṣṇo ॥

Steadiness not find peace and O Viṣṇu

O Viṣṇu! seeing thee touching the sky, gleaming with various hues, with open mouth, large glowing eyes, my inner Self trembles, I find not steadiness nor peace.

(25)

दण्डाकरालानि च ते मुखानि
Damṣṭrākarālāni ca te mukhāni
 With tusks terrible and thy mouths

दृष्टवैव कालानलसंनिभानि
dṛṣṭvaiva kālānalasamnibhāni |
 Seeing as Time's flames enveloping

दिशो न जाने न लभे च शर्म
Diśo na jāne na labhe ca śarma
 The quarters not know not find and happiness

प्रसीद देवेश जगन्निवास ॥
prasīda deveśa jagannivāsa ||
 Be gracious O Lord of the gods, Refuge of the World!

Seeing thy mouths with terrible tusks, as times
 (Death's) enveloping flames, I know not the quarters,
 nor find happiness, O Lord of the gods! Refuge of the
 World! be gracious!

(26)

अमी च त्वां धृतराष्ट्रस्य पुत्राः
Amī ca tvām dhṛtarāṣṭrasya putrāḥ
 These and to thee of Dhṛtarāṣṭra's sons

सर्वे सहैवावनिपालसंघैः
sarve sahai-vā-vanipālasaṅghaiḥ |
 All with together King's hosts

भीष्मो द्रोणः सूतपुत्रस्तथासौ
bhiṣmo dṛoṇaḥ sūtapatras-tathā-sau
 Bhīṣma Droṇa Charioteer's son yonder

सहास्मदीयैरपि योधमुख्यैः ॥
sahāsmadīyair-api yodhamukhyaiḥ ॥
 With our also chief-warriors

To thee, all these sons of Dhṛtarāṣṭra, together with hosts of kings, Bhiṣma, Droṇa, and younger son of the charioteer, also with our chief warriors.

Sūtaputra: son of a charioteer, refers to Karṇa, the King of Anga or Orissa. He was supposed to be the son of Prithā before her marriage with Pāṇdu, and was drifted in a basket in the river by Prithā. Nandana, the Sūta or Charioteer of Dhritarāṣṭra picked him up and as he was childless brought him up as his son, hence he was known as *Sūta-putra*.

(27)

वक्ष्राणि ते त्वरमाणा विशन्ति
Vaktrāṇi te tvaramāṇā viśanti
 To the mouths, they hasten to enter
 दंष्ट्राकरालानि भयानकानि ।
damṣṭrākarālāni bhayānakāni ।
 With terrible tusks, inspiring fear
 केचिद्विलग्ना दशनान्तरेषु
Kecid-vilagnā daśanāntareṣu
 Some caught between the teeth
 संदृश्यन्ते चूणितरूत्तमाङ्गैः ॥
samdṛśyante cūṇitairuttamāṅgaiḥ ॥
 Are seen with heads crushed.

They hasten to enter the mouth terrible with tusks, inspiring fear; some are caught between the teeth, (and) are seen with heads crushed.

(28)

यथा नदीनां बहवोऽम्बुवेगाः
Yathā nadinām bahavo 'mbuvegāḥ
 As of rivers many torrents
 समुद्रमेवाभिमुखा द्रवन्ति
samudramevā-bhimukhā dravanti |
 To the Ocean only, towards flows
 तथा तवामि नरलोकवीरा
Tathā tavā-mi naralokavīrā
 So thy these heroes of the World of men
 विशन्ति वक्त्राण्यभिवज्वलन्ति ॥
viśanti vaktrāny-abhivijvalanti ||
 Enter mouths blazing.

As the many torrents of rivers flow towards the ocean only, so these heroes of the world of men enter thy blazing mouths.

(29)

यथा प्रदीप्तं ज्वलनं पतङ्गा
Yathā pradiptam jvalanam patangā
 As to lighted fire the moths
 विशन्ति नाशाय समृद्धवेगाः
viśanti nāśaya samṛddhavegāḥ |
 Enter for destruction with speed increased.
 तथै नाशाय विशन्ति लोका-स्तवापि
Tathai 'va nāśaya viśanti lokā-stavā' pi
 So also for destruction enter the worlds In thine also
 वक्त्राणि समृद्धवेगाः
vaktrāṇi samṛddhavegāḥ ||
 to mouths with increased speed.

As the moths enter with speed increased the lighted fire for destruction, so also the worlds enter with increased speed thy mouths for destruction.

(30)

लेलिह्यसे ग्रसमानः समन्ता-
Lelihyase grasamānāḥ samantā-
 Licking up devouring around
 ल्लोकान्समग्रान्वदनैर्जर्वलद्भिः
llokān-samagrān-vadanair-jvaladbhiḥ ।
 Worlds all with mouths flaming
 तेजोभिरापूर्य जगत्समग्रं
Tejobhirāpūrya jagat samagram
 By rays filling world entire
 भासस्तवोप्राः प्रतपन्ति विष्णो
bhāsas tavo 'grāḥ pratapanti viṣṇo ।
 Radiance, thy fierce scorch O Viṣṇu!

O Viṣṇu! Licking up all the worlds around, devouring them with flaming mouths, by rays, filling this whole Universe, scorch it with thy fierce radiance.

(31)

आख्याहि मे को भवानुग्रहणो
Ākhyāhi me ko bhavān-ugrarūpo
 Tell indeed me who thou (art) with dire form
 नमोऽस्तु ते देववरं प्रसीद ।
namo 'stu te devavara prasīda ।
 Salutation to thee chief of gods be gracious
 विज्ञातुमिच्छामि भवन्तमाद्यं ।
Vijñātum icchāmi bhavantam ādyaṁ
 To know I desire thee the Primal one

न हि प्रजानामि तव प्रवृत्तिम् ॥
na hi prajānāmi tava pravṛttim् ॥

Not indeed I understand thy coming forth to action.

Tell me indeed who thou art with so dire a form?
 Solutions to Thee, chief among gods; be gracious. I
 desire to know thee as the Primal one. I understand
 not thy coming forth to action.

Pravṛttim: going forth either in action or being.
 Lassen renders as “Haud presagio equidem quidnam pares”; Telang as “Thy deeds I understand not”; Śrīdhara and Śaṅkara interpret it as *Cestā*, movement, action.

श्रीभगवानुवाच
(Śrībhagavān-uvāca)

The Lord spoke:

कालोऽस्मि लोकक्षयकृतप्रवृद्धो
Kālo'smi lokakṣayakṛt-pravṛddho

Time (Doom) I am, world-destroying, grown mature

(32)

लोकान्समाहर्तुमिह प्रवृत्तः ।
lokān samāhartum-ihā pravṛttah ।

Worlds in subduing here engaged

ऋतेऽपि त्वां न भविष्यन्ति सर्वे ।
rte'pi twām na bhaviṣyanti sarve ।

Without even thee not shall be all

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥
Ye 'vasthitāḥ pratyanikēṣu yodhāḥ ॥

Those stationed, in the opposite ranks, warriors

Time am I, that comes to destroy worlds, grown mature, engaged here in subduing the world. Even without thee, all the warriors stationed in the opposite ranks shall not be (exist).

Kāla: time, means also Death. Lassen and Burnouf translate it as 'time', Thomson as 'Death'. In the Atharva-Veda *Kāla* is a god and hymns are sung to glorify *Kāla*. Vishṇu Purāna describes Time as a portion of Hari (V.6). Anand explains it as 'death'. Sridhara too is of the same opinion.

(33)

तस्मात्त्वमुत्तिष्ठ	यशो	लभस्व
<i>Tasmāt-tvam uttiṣṭha</i>	<i>yaśo labhasva</i>	
Therefore thou	arise	glory gain
जित्वा	शत्रून्भुडक्षव	राज्यं समृद्धम् ।
<i>jitvā</i>	<i>satrūn-bhuṅkṣva</i>	<i>rājyam samṛddham</i>
Conquering	foes enjoy	sovereignty prosperous
मयैवैते	निहताः	पूर्वमेव
<i>Mayai 'vai-te</i>	<i>nihatāḥ pūrvam-eva</i>	
By me alone they,	are slain	before even
निमित्तमात्रं	भव	सव्यसाचिन् ।
<i>nimittamātram bhava</i>	<i>savyasācin</i>	
Occasion only	be	O left-handed bow-man.

Arise therefore! gain glory, conquering the foes enjoy prosperous sovereignty. They are already slain alone by Me; only be thou the occasion, O left-handed bowman!

(34)

द्रोणं च भीष्मं च जयद्रथं च
Dronām ca bhiṣmam ca jayadratham ca

Droṇa and Bhiṣma and Jayadratha and

कर्णं तथान्यानि च योधवीरान् ।
karṇam tathānyāni ca yodhavīrān |

Karṇa also other and warriors mighty

मया हतांस्त्वं जहि मा व्यथिष्ठा
Mayā hatāms-tvam jahi mā vyathiṣṭhā

By me, are slain thou killest, don't be dismayed

युद्धस्व जेतासि रणे सपत्नान् ॥
yuddhasva jetā si rāṇe sapatnān ||

Fight shalt conquer in battle thine enemies.

Droṇa, Bhiṣma, Jayadratha, Karṇa and other mighty warriors are slain by me; slay thou, be not dismayed. Fight! thou shalt conquer thy foes in the battle.

संजय उवाच

(Sanjaya uvāca)

Sanjaya spoke:

(35)

एतच्छ्रूत्वा वचनं केशवस्य
Etac-chṛutvā vacanam keśavasya

These hearing words of Keśava

कृताञ्जलिर्वेपमानः किरीटी ।
kṛtāñjalir-vepamānah kirīṭī |

With joined palms trembling, kirīṭī (Arjuna)

नमस्कृत्वा भूय एवाह कृष्णं
Namaskṛtvā bhūya evā-ha kr̄ṣṇam
 Bowing down again thus said to Kṛiṣṇa

सगद्गदं भीतभीतः प्रणम्य ॥
Sagadgadaṁ bhitabhitah pranamya ||
 With faltering, with great fear, prostrating.

Hearing this word of Keśava, Kirītī (Arjuna) trembling with joined palms, bowing down again and prostrating with great fear, said to Kṛṣṇa with faltering (voice).

अर्जुन उवाच
(Arjuna uvāca)

Arjuna spoke:

(36)

स्थाने हृषीकेश तव प्रकीर्त्या
Sthāne Hṛṣikeśa tava prakīrtyā
 Justly O Hṛṣikesa thy in glorifying
 जगत्प्रहृष्ट्यत्यनुरज्यते च ।
jagatprahṛṣyaty-anurajyate ca |
 The world is moved to joy to love and

रक्षांसि भीतानि दिशो द्रवन्ति
Rakṣā̄nsi bhitāni diśo dravanti
 The Rākṣasas terrified in directions are running
 सर्वे नमस्यन्ति च सिद्धसंघाः ॥
sarve namasyanti ca siddhasamghāḥ ||
 All are bowing down and hosts of perfected ones.

Justly is the universe moved to joy and love in thy glorification, O Hṛṣikesa! The Rākṣasas (monsters) run away in all directions in fear and all hosts of perfected ones bow down to thee.

(37)

कस्माच्च	ते	न	नमेरन्महात्मन्
<i>Kasmāc-ca</i>	<i>te</i>	<i>na</i>	<i>nameran-mahātman</i>
Wherefore and	they	not	should do reverence,
			O Mighty One
गरीयसे		ब्रह्मणोऽप्यादिकर्ते ।	
<i>gariyase</i>		<i>brahmaṇo-<i>py-ādikartre</i></i>	
Greater		than Brahman even, the First Creator	
अनन्त	देवेश		जगन्निवास
<i>Ananta</i>	<i>deveśa</i>		<i>jagannivāsa</i>
Infinite	Lord of gods	Abode of the Universe	
त्वमक्षरं		सदसत्तत्परं	यत् ॥
<i>tvamakṣaram</i>		<i>sadasattatparam</i>	<i>yat</i>
Thou imperishable		Being, not-being, and what is beyond	that.

O mighty one! wherefore should not they do reverence to thee, the First Creator, greater even than Brahman Infinite Lord of gods, Abode of the Universe, thou Imperishable, the Being and not-being and what is beyond that.

Sadasattatparam yat: Lassen renders it as “Enti et non-enti quod subest”; Thomson as “The existing and non-existing, that which is supreme”; Telang as: “That which is That which is, not, and that what lies beyond.”

(38)

त्वमादिदेवः	पुरुषः	पुराण-
<i>Tvam-ādidevaḥ</i>	<i>puruṣaḥ</i>	<i>purāṇas-</i>
Thou art First of Gods, the Person		Ancient

स्त्वमस्य विश्वस्य परं निधानम् ।
Tvām-asya viśvasya param nīdhānām |
 Thou of this Universe Supreme resting place
 वेत्तामि वेद्यं च परं च धाम
vettā-si vedyam ca param ca dhāma
 Knower that which is and Supreme and Abode
 thou art, to be known
 त्वया ततं विश्वमनन्तरूप ॥
tvayā tataṁ viśvamanantarūpa ||
 By thee, pervaded, Universe, Infinite in form.

Thou art the First of gods, Person Ancient, the Supreme Resting-place of this Universe; thou, the knower and that which is to be known, and the Supreme Abode. O Infinite in Form! by thee is pervaded this Universe.

(39)

वायुर्यमोऽग्निर्वर्णणः शशाङ्कः
Vāyur yamo 'gnir Varuṇah śāśāṅkah'
 Vāyu Yama Fire Varuna the Moon
 प्रजापतिस्त्वं प्रपितामहश्च ।
Prajāpatis-tvam prapitāmahaśca |
 Prajāpati, thou art the great-grandfather and
 नमो नमस्तेऽस्तु सहस्रकृत्वः
Namo namaste'śtu sahasra-kṛtvah
 Reverence reverence to thee a thousand times
 पुनश्च भूयोऽपि नमो नमस्ते ॥
punaś-ca bhūyo'pi namo namaste ||
 Again and again yet reverence reverence to thee.

Vāyu (god of wind) Yama (god of death) Fire-god, Varuṇa (the god of the sea) and the Moon, the Prajāpati the great-grand-father of all, Thou art; reverence, reverence to thee a thousand times, and yet again and again reverence, reverence to thee.

Prajāpati: Lassen renders it as “Animantium sator”; Ānanda explains “as the great father of all the world.” Taitt. Samhita (vii, 1, 5) says “The Universe was formerly water. On it Prajāpati, becoming wind moved. He created Gods, Vasus, Rudras and Ādityas.”

(40)

नमः पुरस्तादथ पृष्ठतस्ते
Namah purastād-atha prsthatas-te
 reverence in front, then from behind to thee
 नमोऽस्तु ते सर्वत एव सर्वे।
Namo'stu te sarvata eva sarve |
 reverence to thee from all sides, also, All

अनन्तवीर्यामितविक्रमस्त्वं
Anantavīryāmitavikramas-tvam
 boundless in power, measureless in might thou (art)
 सर्वं समाप्नोषि ततोऽसि सर्वः॥
Sarvam samāpnosi tato'si sarvah ||
 all thou dost fill therefore art thou all.

Reverence to thee from before and behind; reverence to thee from all sides, O All! thou art boundless in power, measureless in might; thou dost fill all; therefore art thou All.

(41)

सखेति मत्वा प्रसभं यदुक्तं
Sakhe-ti matvā prasabham yad uktam
 Comrade as thinking in rudeness whatever was said

हे कृष्णा हे यादव हे सखेति ।
He kṛṣṇa he yādava he sakhe-ti
 O Kṛṣṇa O Yādava O Comrade
 अजानता महिमानं तवेदं
Ajānatā mahimānam tave-dam
 not knowing majesty thine this
 मया प्रमादात्प्रणयेन वापि ॥
Mayā pramādāt-pranayena vāpi ||
 by me in negligence, in love or even.

Thinking thee as Comrade whatever was said by me in rudeness saying "O Kṛṣṇa, O yādava! or O comrade", not knowing this thy majesty. in negligence or even in love.

(42)

यच्चावहासर्थमसत्कृतोऽसि
Yac-cā-vahāsārtham-asatkṛto-asi
 whatever by way of jest, disrespect has been shown
 विहारशय्यासनभोजनेषु ।
Vihāra-śayyāsana-bhojaneṣu
 while playing, lying, seated or while eating
 एकोऽयवाप्यच्युतं तत्समक्षं
Eko 'thavā 'py-acyuta tatsamakṣaiḥ
 alone or also O Acyuta in the presence of others
 तत्कामये त्वामहमप्रमेयम् ॥
Tat- kṣāmaye tvām-aham-aprameyam ॥
 that forgiveness I pray Thee I incomprehensible.

Whatever disrespect has been shown to thee in jest while playing, lying, sitting or eating alone or

in the presence of men—for all this O Acyuta! I
crave thy forgivness (thou) incomprehensible.

(43)

पितामि लोकस्य चराचरस्य

Pitāsi *lokasya* *carā-carasya*

father art thou, of the world of the moving and the stationery

त्वमस्य पूज्यश्च गुरुगंरीयान् ।

Tvam-asya *pūjyaś-ca* *gurur-gariyān'*

thou, of this, object of worship, and master, revered.

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

Na tvatsamo-sty-abhyadhikah *kuto-nyo*

not, thy equal, there is, one greater, than, how another

लोकत्रयेऽप्यप्रतिमप्रभावः ॥

Lokatraye-py-apratimaprabhāvah ॥

in the three worlds, even, whose power has no rival.

Father art thou of this world, of the moving and unmoving; thou art to be worshipped, its revered master; none thy equal there are; how, then, could there be a greater (one) in the three worlds, o thou, of unrivalled power!

Gururgariyān: Some MSS have ‘gurorgariyān’; the Calcutta ed, the text of Madhusūdana and some other MSS have ‘gurur’ which means a ‘teacher’. Thomson translates it “than that *Guru* himself” meaning Brahmā; Śridhara’s Commentary has “guror” but in the text it is “gurur” and explains it as ‘gurutara’ = more venerable. He says “Thus there is no other in the three worlds who is equal to thee in greatness.” (C/o, Rel. Sects of the Hindu p. 63).

Manu II 233 has the following: "By reverencing mother one gains this world; by reverencing father, the intermediate world and by constant attention to his *guru* the World of Brahma (the highest heaven)."

(44)

तस्मात्प्रणम्य प्रणिधाय कायं
Tasmāt-pranamya pranidhāya kāyam
 Therefore, bowing down, prostrating the body
 प्रसादये त्वामहमीशमीडचम् ।
Prasādaye T'vām-aham-īśamīḍyam |
 Pray for grace thec I the Lord adorable
 पितेव पुत्रस्य सखेव सख्युः
Pite'va putrasya sakhe-va sakhyuḥ
 as father, son, as comrade, of comrades
 प्रियः प्रियायार्हसि देव सोऽुम् ॥
Priyah priyāyārhasi deva sodhum ||
 as lover to beloved is O god bear with me.

Therefore, bowing down, prostrating the body, I pray for Grace, I adore thee, O god adorable! as father to the son, as comrade to the comrade, as lover to the beloved, so bearest thou with me O Lord.

(45)

अदृष्टपूर्व हृषितोऽस्मि दृष्टवा
Adṛṣṭa pūrvam hṛṣito-smi dṛṣṭivā
 what was never delighted, seeing
 seen before, I am,
 भयेन च प्रव्यथित मनो मे ।
Bhayena ca pravyathitam mano me
 with fear and quakes mind mine

तदेव मे दर्शय देवरूपं
Tad-eva me darśaya devarūpam
 the other also, to me, show, O divine form (of thine)
 प्रसीद देवेश जगन्निवासम् ॥
Prasīda devesā jagannivāsa ॥
 be gracious lord of gods, Home of the Universe.

Seeing what was never seen before, I am delighted,
 my mind trembles with fear; so show me also the
 other form, O Lord! be gracious, Lord of gods and
 Home of the Universe!

(46)

किरीटिनं गदिनं चक्रहस्त-
Kirītinam gadinam cakrahastam
 with crown, with mace, with disc in hand
 -मिच्छामि त्वां द्रष्टुमहं तथैव ।
Icchāmi tvām draṣṭum-aham tathai-va ।
 I wish thee to see I even as before
 तेनैव रूपेण चतुर्भुजेन
Tenai-va rūpeṇa caturbhujena
 so by that Form by four-armed
 सहस्रबाहो भव विश्वमूर्ते ।
Sahasra-bāho bhava viśvamūrte ॥
 O thousand armed, be, O Universal form.

With crown, with mace, with disc in hand, I wish
 to see thee even as before; so take on that four-armed
 form, O thousand-armed! O Universal Form!

श्रीभगवानुवाच
(*Śrībhagavān-uvāca*)

The Lord spoke.

(47)

मया	प्रसन्नेन	तवाजुनेदं
<i>Mayā</i>	<i>prasannena</i>	<i>tavārjune-dam</i>
by me,	by me pleased	to thee, O Arjuna! this
रूपं	परं	दर्शितमात्मयोगात् ।
<i>Rūpam</i>	<i>param</i>	<i>darśitam-ātmayoga-t</i>
form	Supreme	is shown by my own power
तेजोमयं	विश्वमनन्तमायं	
<i>Tejomayam</i>	<i>viśva m-anantam-ādyaṁ</i>	
luminous	universal, infinite primal	
यन्मे	त्वदन्येन	न दर्षपूर्वम् ॥
<i>Yan-me</i>	<i>tvadanyena</i>	<i>na drṣṭapūrvam</i> ॥
which, of me	but thee	none has seen before.

This supreme form is shown to thee by me O Arjuna, who am pleased, and by my own power:— bright universal Infinite, primal, which none but thee has seen before.

(48)

न	वेदयज्ञाध्ययनैर्न	दानै-
<i>Na</i>	<i>vedayajñādhyaayanair-na</i>	<i>dānair</i>
not	by Vedas, sacrifice, study neither	by alms-giving
न च	क्रियाभिर्न	तपोभिरुग्रैः ।
<i>Na ca</i>	<i>kriyābhira-na</i>	<i>tapobhir-ugraih</i>
not even	by rites	nor austerities — severe

एवंस्यः शक्य अहं नृलोके ।
Evaṁrūpaḥ *sakya aham nrloke*
 this form able I in the world of men
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥
dṛṣṭum tvadanyena kurupravīra ||
 to be seen, no other but thee O Kuru-hero!

Neither by Vedas, sacrifice, study, nor by alms-giving, even not by rites, nor by severe austerities, I am able to be seen in this form in this world of men by no other but thee, O hero of the Kurus!

(49)

मा ते व्यथा मा च विमुदभावो
Mā te vyathā mā ca vimūḍhabhāvo
 not thou tremble, not and, be bewildered
 दृष्ट्वा रूपं घोरमीदृशमेदम् ।
Dṛṣṭvā rūpam ghoramīdri-mame-dam |
 on seeing the form terrific, mine, this
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
Vyapetabhiḥ Pṛitamanāḥ punas-tvam
 Free from fear, with gladdened heart, again thou
 तदेव मे रूपमिदं प्रपश्य ॥
Tat-eva me rūpam-idam prapaśya ||
 that other my form this behold.

Do not tremble, and do not be bewildered on seeing this terrific form of mine. Free from fear, with gladdened heart, again thou behold this other form of mine.

संजय उवाच

(*Sañjaya uvāca*)

Sanjaya said.

(50)

इत्यर्जुनं वासुदेवस्तथोक्त्वा
Ity-arjunam Vāsudevastatho'ktvā
 so to Arjuna son of Vasudeva so saying

स्वकं रूपं दर्शयामास भृयः ।
Svakam rūpam darśayāmāsa bhūyah ।
 his own Form revealed again

आश्वामयामास च भीतमेनं
Āśvāsayā-māsa ca bhītam-enam
 consoled and, terrified one
 भृत्वा पुनः मौम्यवपुमहात्मा ॥

Bhūtvā punah saumyavapur-mahātmā ।
 Being again handsome body, the mighty one.

So saying the son of Vasudeva (Kṛṣṇa) revealed again his own form and consoled the terrified one by taking over again his own handsome body (form)—the mighty one.

अर्जुन उवाच
(Arjuna uvāca)

Arjuna said.

(51)

द्रष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दनं ।
Drṣṭve 'dam mānuṣam rūpam tava saumyam janārdana ।
 beholding this human Form thy handsome, O Janārdana

इदानीमस्मि संवृत्तः मचेताः प्रकृतिः गतः ॥
Idānīm-asmi samvṛttah sacetāḥ prakṛtiḥ gataḥ ॥
 now I am collected in mind to normal have come
 state

Beholding thy handsome human form again O Janārdana! Now I am collected in mind and am in normal state.

श्रीभगवानुवाच
(Śrībhagavān-uvāca)

The Lord said.

(52)

सुदुर्दर्शमिदं रूपं द्रष्टवानसि यन्मम ।
Sudurdarśam-idam rūpam drṣṭavān-asi yan-mama;
 very hard to behold this Form thou hast seen that of mine
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षणः ॥
Devā-apy-asya rūpasya nityam darśana-kāṅkṣinah ॥
 gods even of this Form daily to see are anxious.

Very hard to behold is this Form of mine thou hast seen; even the gods are anxious to see this form daily.

(53)

नाहं	वेदैर्न	तपसा	:	न	दानेन
<i>Nāham</i>	<i>vedair-na</i>	<i>tapasā</i>		<i>na</i>	<i>dānenā</i>
not I,	by Vedas,	not	by meditation,	nor	by charity,
				न	चेज्यया ।
				<i>na</i>	<i>ce-jyayā ।</i>
				nor	and, by sacrifice

शक्यं <i>Sakyam</i>	एवंविधो <i>evamvidho</i>	द्रष्टुं <i>drastum</i>	दृष्टवानसि <i>drstavān-asi</i>
be able,	in such a way	to see	you have seen
		मां <i>mām</i>	यथा ॥ <i>yathā </i>

Not by Vedas, not by meditation nor by charity
and neither by sacrifice can I be seen in such a way
as thou hast seen me.

(54)

भक्त्या <i>Bhaktyā</i>	त्वनन्यया <i>tv-ananyayā</i>	शक्यं <i>sakyam</i>
by devotion,	only, by unswerving.	be able,
		अहमेवंविधोऽर्जुन । <i>aham-evamvidho-arjuna</i>
		I in such a manner O Arjuna!
ज्ञातुं <i>Jñātum</i>	द्रष्टुं च <i>drastum ca</i>	तत्त्वेन प्रवेष्टुं च <i>tatvena praveṣṭum ca</i>
to be known,	seen,	and, in truth, to be entered and,
		परंतप ॥ <i>parantapa </i>
		O Parantapa.

O Arjuna! only by unswerving devotion I can be known, seen truly and entered in such a manner, O Parantapa (Arjuna).

(55)

मत्कर्मकृन्मतपरमो <i>Matkarmakṛn-matparamo</i>	मदभक्तः <i>madbhaktah</i>	सङ्गवर्जितः । <i>sangavarjitah</i>
my work, who does, me as goal,	my votary,	free from attachment

निर्वैरः सर्वभूतेषु यः स मामेति
Nirvairah sarvabhūteṣu yah sa mām-eti
 void of enmity to all creatures, who he, to me comes
 पाण्डव ॥
pāṇḍava ||
 O Son of Pāṇḍu.

He who works unto me, with me as goal, my votary, free from attachment, void of enmity to all creatures, he comes to me, O son of Pāṇḍu!

इति श्रीमद्भगवद्गीता विश्वरूपयोगो
Iti Śrīmadbhagavadgītā Visvarūpayogo
 Thus in the Bhagavadgītā — Vision of the Universal Form.
 नामैकादशोऽध्यायः ॥११॥
nāmai-kādaśo-dhyāyah || 11 ||
 known as the Eleventh Chapter

Thus in the Bhagavadgītā—this is the Eleventh Chapter known as Vision of the Universal Form.

CHAPTER XII

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna said.

(1)

एवं मततयुक्ता ये भक्तास्त्वां पर्युपासते ।
Evaṁ satatayuktā ye bhaktās-tvāṁ paryupāsate |
 thus, ever controlled, who, of devotees, thee worship
 य चाप्यक्षमव्यक्तं नेत्रां के
 Ye cā-py-akṣaram-avyaktam teṣām ke
 who, and, also, Imperishable, of these which
 unmanifest
 योगवित्तमाः ।
yogavittamāḥ ||
 most versed in Yoga?

Of devotees who thus worship thee, ever controlled, and also who (worship) the Imperishable, unmanifest,—of these which are more versed in Yoga?

श्री भगवानुवाच
(*Śribhagavān-uvāca*)

The Lord spoke.

(2)

मम्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
Mayy-āveśya mano ye māṁ nityayuktā upāsate |
 on me fixing mind who me, ever controlled worship

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
Śraddhayā parayo-petās-te me yuktatamā matāḥ ॥
 with faith supreme by me masters of } deemed.
 endowed they control }

They who worship me ever-controlled fixing their mind on me, endowed with supreme faith. (they) are deemed by me as masters of Control.

(3)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
Ye *tv-akṣaram-anirdesyam-avyaktam paryupāsate*
 who, but, the Imperishable, undefinable, unmanifest, worships
 सर्वत्रगमचिन्त्यं च कूटस्थमचलं
Sarvatragam-acintyam ca kūṭastham-acalam-
 omnipresent, unthinkable, and who dwelleth the firm,
 on high.
 ध्रुवम् ॥
dhruvam् ॥

Who worships the Imperishable, undefinable, unmanifest, the omnipresent, unthinkable, who dwells on high, the firm and the constant.

(4)

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
Samniyamye-ndriyagrāmam sarvatra samabuddhayaḥ |
 holding in check all the senses everywhere, equal in Judgment,
 ने प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
Te prāpnuvanti mām-eva sarvabhūtahite ratāḥ ||
 they obtain me alone in the welfare of rejoice.
 all beings

Holding in check all senses, equal in judgement everywhere, they, who rejoice in the welfare of all beings, alone can obtain me.

(5)

क्लेशोऽधिकतरस्तेषामव्यक्तासवतचेतसाम् ।

Kleśo-'dhikataras-teṣāṁ-avyaktāsaktacetasām |

the trouble, is greater to those, on the unmanifest, thoughts fixed.

अव्यक्ता हि गतिर्दुःखं देहवद्भगवाप्यते ॥
Avyaktā hi gatir-duḥkham dehavadbhīr-avāpyate ||
 Unmanifest's way is painful by those who have a body,
 indeed is obtained.

For those whose thoughts are fixed on the unmanifested, the trouble is greater, indeed the way of the unmanifest is painful for obtaining (the goal) by those who have a body.

Gatiḥ: Telang renders it as 'goal'. It sometimes means place or seat. Śridhara explains as '*nishthaḥ*' place or condition.

(6)

ये तु सर्वाणि कर्माणि मयि सम्यस्य मत्पराः ।
Ye tu sarvāṇi karmāṇi mayi samnyasya matparāḥ |
 those but all works in me laying, bent on me.

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
Ananyenai-va yogena mām dhyāyanta upāsate ||
 with undivided Control me meditating worship

With those who, laying all works on me, bent on me, meditate and worship me with undivided control,

(7)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
 Teṣām-aham samuddhartā mrtyusamsārasāgarāt ।
 of those I the deliverer from the ocean of mortal world
 भवामि नचिरात्पार्थं मय्यावेशितचेतसाम ॥
 Bhavāmi nacirāt-pārtha mayy-āveśitacetasām ॥
 I am straightway in me whose thoughts are fixed.
 O Partha

I am the deliverer of those whose thoughts are fixed on me, straightway O Pārtha! from the ocean of the mortal world.

(8)

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।
 Mayy-eva mana ādhatsva mayi buddhim niveśaya ।
 on me alone mind set (thou) on me understanding shalt live
 निवसिष्यसि मय्येव अत ऊर्ध्वं न मंशयः ॥
 Nivasisyasi mayy-eva ata ūrdhvam na samśayah ॥
 shalt thou live in me alone thereafter of this, no doubt

Set thou thy mind on me alone, thy understanding shalt live on me, thou shalt abide in me alone thereafter, of this no doubt (there is).

(9)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
 Atha cittam samādhātum na saknoṣi mayi sthiram ।
 then if mind to concentrate not able in me firmly
 (thou)
 अभ्यासयोगेन ततो मामिच्छाप्तु धनंजय ॥
 Abhyāsayogena tato mām-icchā 'ptum dhananjaya ॥
 by constant then me wish to reach, O Dhananjaya
 devotion

If thou art not able to concentrate thy mind firmly in me then, by constant devotion wish to reach me, O Dhananjaya (Arjuna).

(10)

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि क्रवंनिसद्धिमवाप्स्यसि ॥

Madarthaṁ-api karmāṇi kurvan-siddhim-avāpsyasi ||
for my sake even works doing perfection shalt attain

If thou art unable in constant devotion, make my work thy supreme (aim); even by doing works for my sake, thou shalt attain perfection.

Matkarmaparamo bhava: Lassen renders it as “Mihi gratis operibus intentus esto”; Thomson as “Be intent on the performance of actions for me.” Śridhara explains “Works done from love to me.” Śankara explains “for my sake”.

(11)

अयैतदप्यशक्तोसि कर्त् मद्योगमाश्रितः ।

Athai-tad-apy-aśakto-si kartum madyogam-āśritah |
If this even unable art to do to my devotion take
refuge

If thou art unable to do even this, take refuge in my devotion, abandoning the fruits of all works, do (it) holding thyself in check,

(12)

श्रेयो हि ज्ञानमभ्यासात्ज्ञानाद्वयानं
 Šreyo hi jñānam-abhyāsān-jñānād-dhyānam
 better indeed is than than meditation
 knowledge constant knowledge

विशिष्यते ।
 visisyate ।
 more excellent

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

Dhyānāt-karmaphalatyāgas-tyāgāc chāntir-anantaram ॥
 than fruit of work from peace comes after
 meditation abandoning abandonment

Better indeed is knowledge than constant practice, meditation is more excellent than knowledge, abandoning fruits of works is better than meditation; from abandonment peace comes after.

Tyāgācchāntir-anantaram: Lassen renders it as “A renuntiatione tranquillitas proxime distat.” Śānti is rendered by Burnouf as ‘beatitude.’ Śridhara explains as “By my favour there is immediately a rest from or cessation of worldly or earthly existence.”

(13)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 Adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca ।
 hates no one of all the creatures friendly compassionate,
 also and

निर्ममो निरहंकारः समदुःखसुखःक्षमी ॥
 Nirmamo nirahamkāraḥ samaduḥkha-sukhah kṣamī ॥
 free from vanity-free from same is sorrow } forgiving
 egoism and happiness }

He who hates none of all the creatures, and is friendly and compassionate, free from egoism, free from vanity. same in happiness and sorrow and forgiving.

(14)

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
Samtuṣṭah satatam yogī yatātmā drdhaniścayah ।
 content ever ascetic self-restrained firm in purpose
 मथ्यर्पितमनोबुद्धिर्यो मे भक्तः स मे
Mayy-arpitamanobuddhir-yo me bhaktaḥ sa me
 on me fixed, mind, understanding, my, devotee, he my
 he,
 प्रियः ॥
priyah ॥
 dear

The Ascetic who is ever contented, self-restrained, firm in purpose, mind and understanding fixed on me—he is my devotee, he is my dear (one).

(15)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
Yasmān-no-dvijate loko lokān-no-dvijate ca yah ।
 whom not disturbs, the world and him
 world, not troubles
 हर्षामर्षभयोद्वेगमुक्तो यः स च मे
Harṣāmarṣabhayodvegair-mukto yah sa ca me
 joy, wrath, fear, worry, free from, who, he, and my
 प्रियः ॥
priyah ॥
 dear

He whom the world disturbs not, who troubles not the world, free from joy, wrath, fear and worry, he is my dear (one).

(16)

अनपेक्षः शुचिर्दक्षं उदासीनो गतव्यथः ।
Anapekṣah śucir-dakṣa udāśīno gatavyathah ।
 who hopes pure, adept, impartial, free from
 for nothing, distress of mind

सर्वारम्भपरित्यागी यो मद्भक्तः
Sarvārambha-parityāgī yo madbhaktah
 all initiative, he who abandons, he my devotee,

स मे प्रियः ॥
sa me priyah ॥
 he my dear

He who hopes for nothing, pure, adept, impartial, free from distress of mind, he who abandons all initiative, he is my devotee, he is my dear (one).

. *Sarvārambha-parityāgī*: Lassen renders as “Omnibus inceptis qui renuntiavit”; Thomson as “free from any interest in his undertakings”; Śridhara as “to renounce active labour”; Telang as “who doth renounce all acts for fruit”.

Anapeksha: literally “he who looks not about” Lassen renders it as “Nulla expectatione suspensus”; Thomson as “He who has no worldly expectations”; Burnouf as “L’homme sans arriere pensee”; Ananda and Śridhara as “free from all desire”; Telang as “unconcerned”; Śankara as “one who has no regard for objects of sense”,

(17)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 Yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati ।
 who not rejoices nor hates nor grieves nor longs for
 शुभाशुभपरित्यागी भक्तिमान्यः म मे प्रियः ॥
 Subhāśubha-parityāgī bhaktimān-yah sa me priyah ॥
 commendable harmful-devoted who he my dear
 abandoner

He who rejoices not, nor hates, nor grieves, nor
 longs for, abandons the commendable and the harmful
 and devoted, he is my dear (one).

(18)

समः शत्रौ च मित्रं च तथा मानापमानयोः ।
 Samah śatru ca mitre ca tathā mānāpamānayoh ।
 equal to enemy and to friend and alike in honour and
 dishonour
 शीतोष्णसुखदुःखेषु ममः मङ्गविवर्जितः ॥
 Śītoṣṇasukhaduḥkhesu samah saṅgavivarjitah ॥
 in cold, heat, pleasure, pain, equal free from attachment.

Who is equal to friend and enemy, alike in honour
 and dishonour, in cold, heat, pleasure and pain equal,
 and free from attachment.

(19)

तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केनचित् ।
 Tulya-nindāstutir-mauni samtuṣṭo yena-kenacit ।
 equal in blame, praise, silent, contented with whatever comes
 अनिकेतः स्थिरमतिर्भक्तिमा मे प्रियो नरः ॥
 Aniketaḥ sthiramatir-bhaktimān-me priyo narah ॥
 homeless, firm in judgment, devoted to me dear that man.

To whom blame and praise are equal, silent, contented with whatever comes, homeless, firm in judgement, devoted,—that man is dear to me.

(20)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
Ye tu dharmyāmr̥tam-idam yathoktam paryupāsate ।
 who indeed, law, immortal, this as declared serve
 श्रद्धाना मत्परमा भक्तास्तेऽतीव मे
Sraddadhānā mutparamā bhaktās-te-'tīva me
 Men of faith, with me as goal, devotees they, very, to me,

प्रियाः ॥
priyāḥ ॥
 dear.

Indeed, who serve this immortal law as has been declared, men of faith, with me as their goal—devotees, they are very dear to me.

Amṛtam: in Classical Sanskrit it means ‘nectar’; but in the Rig-Veda it is used for ‘immortality’. Here, too, it designates the same.

इति श्रीमद्भगवद्गीता भक्तियोगो नाम
Iti Śrīmadbhagavadgītā—Bhaktiyoga nāma
 Thus in the Bhagavadgita—the Devotion of Worship, named
 द्वादशोऽध्यायः ॥१२॥
dvādaśo'dhyayah || 12 ||
 twelfth chapter

Thus in Bhagavadgītā—this is the Twelfth Chapter known as Union through Devotion of Worship.

CHAPTER XIII

[In MS (D) in the Royal Library at Paris and two MSS of London, in the Calcutta edition of the Mahābhārata and in three other MSS the following Verse is found at the beginning of the Chapter. It seems to be a later interpolation.

अर्जुन उवाच
Arjuna Uvāca
Arjuna said

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
Prakṛtim puruṣam caivakshetram kṣhetrajanām-eva ca
nature The (Great) and too the field the field-knowing and
Person (one) also
एतद् वेदितमिच्छामि ज्ञानं ज्ञेयं च केशव ॥
Etad veditum-icchāmi jñānam jñeyam ca keśava ||
this to know I wish knowledge that which and O Keśava.
is
to be known

O Keśava! I wish to know about Nature, also of the (Great) Person and also of the Field (matter) and of the one who knows the Field and of knowledge and of that which is to be known.

श्रीभगवानुवाच
(Śribhagavān-uvāca)

The Lord spoke

(1)

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
Idam śarīram kaunteya kṣetram-ity-abhidhiyate |
This body O son of Kunti, Field, so, is designated

एतद्यो वेति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
Etad-yo vetti tam prāhūḥ kṣetrajñā iti tadvidah ||
 this who knows he is called knower of so who,
 the Field know it.

O Son of Kunti, this body is designated as field and who knows it, he is called knower of the Field.

Kṣetra: literally a plain, a field; it refers to matter which is the object of the Soul.

(2)

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत !
Kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata ;
 knower of the and me know, in all Fields, O Bhārata
 Field, also

क्षेत्रक्षेत्रज्ञयोजनं यत्ज्ञानं
Kṣetrakṣetrajñayor-jñanam *yat taj jñānam*
 Field, the Knower of the Field, what that knowledge
 Knowledge of

मतं मम !
matam mama ||

true mine

Know me also as the knower of the Field, O Bhārata! The knowledge of the Field and the knower of the Field, I deem to be true knowledge.

(3)

तत्क्षेत्रं यच्च यादृक् च यद्विकारं यतस्च यत् ।
Tat-kṣetram yac ca yādṛk ca yadvikāri yatas-ca ynt |
 that Field what and, of what and what whence what
 nature, modifications and

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥
Sa ca yo yatprabhāvaś ca tat samāsena me śr̄nu ||
 he and, who, of what and, that in brief from hear.
 powers me

What is that Field, of what nature, what its modifications are and whence is what, who He is, and what his powers are listen from me in brief.

Prabhāva: Lassen renders as “Qualium capax”; Śridhara explains as “its incomprehensible sovereignty”. It means ‘birth’ primarily from which other meanings are deducted.

(4)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विवर्धः पृथक् ।
Rṣibhir-bahudhā gitam chandobhir-vividhaiḥ pr̄thak ।
 by sages in many was sung in hymns different severally
 ways

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितः ॥
Brahmasūtrapadais-cai-va hetumadbhir viniścitaḥ ||
 by aphoristic Verses } and too well-reasoned conclusive.
 about Brahma }

By sages in many ways was sung in different hymns severally, by aphoristic verses about Brahma, well-reasoned and conclusive.

Chandobhiḥ: Chandas is a chanted hymn, also a metre, Lassen says “Haud dubie indicatur pars quaedam Vedorum”. Śridhara says “by Vasishtha and others”; Ananda: “By the Rig-Veda and other Vedas”. The author of Bhagavadgita holds Vedas and the Vedic rituals inferior to *Yoga* or *Meditation*.

Brahma-sūtra-padaih: There is a book by Bādarāyaṇa called *Brahma-Sutra*: Literally: *pada* is a foot, a measure, hence metre; *sūtra* is a thread and means the poetical distichs. Here the reference is not to that particular book but to any hymn in honour of Brahma.

(5)

महाभूताण्यहकारो वुद्धिरव्यक्तमेव च ।
Mahābhūtāṇy-ahamkāro buddhir avyaktam eva ca ।
 The great elements, self-sense, reason, unmanifest also and
 इन्द्रियाणि दशैकं च पञ्चं चेन्द्रियगोचराः ॥
Indriyāṇi daśaikam ca pañca cendriyagocarāḥ ॥
 senses ten, one and five and objects of senses.

The great elements, self-sense, reason as also the unmanifest, the ten senses and the one and the five objects of senses.

(6)

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना
Icchā dveṣah sukham duhkham samghātaś-cetanā
 desire hatred happiness sorrow friction intelligence
 धृतिः ।
dhṛtiḥ ।
 steadfastness
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ।
Etat kṣetram samāsena savikāram-udāhṛtam ॥
 this field in brief with modifications is illustrated.

Desire, hatred, happiness, sorrow, friction, intelligence, steadfastness, this, in brief, with modifications, is explained.

(7)

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
Amānitvam-adambhitvam-ahimsā kṣāntir-ārjavam |
 modesty, sincerity, harmlessness, long-suffering, uprightness
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥
Ācāryopāsanam śaucam sthairyam-ātmavinigrahah ||
 service of the Master purity steadfastness, self-control.

Modesty, sincerity, harmlessness, long-suffering, uprightness, service of the Master, purity, steadfastness, self-control.

(8)

इन्द्रियार्थेषु वैराग्यमनहंकारं एव च ।
Indriyārtheṣu vairāgyam-anahaṅkāra eva ca |
 to the objects of desirelessness self-effacement also and
 senses
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥
Janma-mṛtyu-jarā-vyādhi-duḥkhadoṣānudarśanam ||
 birth, death, old age, disease, sorrow, perception of the evil of.

Desirelessness to the objects of senses, and also self-effacement, perception of the evil of birth, death, old age, disease and sorrow.

(9)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
Asaktir-anabhiṣvangaḥ putra-dāra-gṛhādiṣu |
 absence of attachment, absence in son, wife, home
 of clinging, and the like

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ।
Nityam ca samacittatvam-iṣṭāniṣṭopapattiṣu ||
 steady and equal mindedness in pleasant or unpleasant
 happennings.

Absence of attachment, absence of clinging to son, wife, home and the like and a steady, equal-mindedness to all pleasant and unpleasant happenings.

(10)

मयि	चानन्ययोगेन	भक्तिरव्यभिचारिणी ।
<i>Mayi</i>	<i>cā-nanyayogena</i>	<i>bhaktiravyabhicāriṇī</i> ।
in me and with exclusive devotion,		with discipline constant
विविक्तदेश	मेवित्वमरतिजनसंसदि ॥	
<i>Viviktadeśa-sevitvam-aratir-janasaṃsadi</i> ॥		
frequenting to lonely haunts, distaste for a crowd of men.		

With exclusive devotion in me, with constant discipline, frequenting to lonely haunts, distaste for a crowd of men.

(11)

अध्यात्मज्ञाननित्यत्वं	तत्त्वज्ञानाधर्दशनम् ।	
<i>Adhyātma-jñānaṇyatitvam</i>	<i>tattvajñānārtha-darśanam</i> ।	
in knowledge of the spirit-endeavour	Knowledge of Truth, insight into the aim	
एतज्ञानमिति	प्रोक्तमज्ञानं	यदतोऽन्यथा ॥
<i>Etaj-jñānam-iti</i>	<i>proktam-ajñānam</i>	<i>yad-ato 'nyathā</i> ॥
this Knowledge so is declared ignorance	that what is otherwise.	

Endeavour in the knowledge of the Spirit, knowledge of truth, insight into its aim, this is declared

to be knowledge, all that which is otherwise is ignorance.

(12)

ज्ञेयं पत्तत्रवक्ष्यामि यज्ज्ञात्वामृतमशनुते ।

Jñeyanī yat-tat-pravakṣyāmi yaj-jñātvā-mṛtamāśnute |
to be that which, I shall which knowing immortality
known, declare attains

अनादिमत्परं ब्रह्म न सतत्त्वामदुच्यते ॥

Anādimat-param brahma na sat-tan-nā-sad-ucyate ||
without beginning, Brahma, not Being that nor No-being
supreme is said.

That which is to be known, I shall declare, knowing which one attains immortality, that Supreme Brahman, without beginning, who neither Being nor No-being is called.

[Śaṅkara says that *Sat* and *asat* refer here to a quality, an action or a relation, but as none of these is possible in the case of Brahman, neither word can be applied to him. Śridhara explains *sat* as *Vishaya* or object of sense and *asat* as that which is not perceived by the senses.]

(13)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

Sarvataḥ pāṇipādaṁ tat-sarvato-akṣi-śiro-mukham |
everywhere with hands that, everywhere eyes, heads,
and feet mouths

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

Sarvataḥ śruti-mal-loke sarvam-āvṛtya tiṣṭhati ||
everywhere possessing all-pervading dwells.
ears in the world

That which dwells in the world pervading all, with hands and feet everywhere, with eyes, heads, mouths in every direction, and possessing ears everywhere.

(14)

सर्वेन्द्रियगुणाभासं	मर्वेन्द्रियविवर्जितम् ।			
<i>Sarvendriya-guṇābhāsam</i>	<i>sarvendriyavivarjitaṁ</i>			
all-senses—qualities—appears	all senses—void of			
to possess				
असक्तं	मर्वभृच्चैव	निर्गुणं	गुणभोक्तुं	च ॥
<i>Asaktam</i>	<i>sarvabhrc-cai-va</i>	<i>nirguṇam</i>	<i>guṇabhoktr</i>	<i>ca</i>
unattached	all-supporting	strandless	yet enjoying and	
	yet and		the Strands.	

Appears to possess all the qualities of senses, yet is void of all senses, unattached, yet supports all, strandless yet enjoys the strands.

Asaktam: Lassen: “Affectu immune”; literally “unattached”.

Guṇabhoktr: Lassen renders as “Qualitatibus fruens”; Burnouf as “Il percoit tons les modes”. The root *bhuj* = to eat; also means to possess, to enjoy. Hence Brahma uses the strands of Prakriti.

(15)

बहिरन्तरच	भूतानामचरं	चरमेव च ।
<i>Bahir-antaś-ca</i>	<i>bhūtānām-acaram</i>	<i>caram-eva ca</i>
without within and, of creatures	unmoving	moving yet and
सूक्ष्मत्वात्तदविज्ञेयं	दूरस्थं	चान्तिके च तत् ॥
<i>Sūkṣmatvāt-tad-avijñeyam</i>	<i>dūrastham</i>	<i>cā-nlike ca tat</i>
from subtlety, that, unable	far away	and near and He,
to be known,		

He is without of creatures yet within, unmoving yet moving, unable to be known from subtlety, far away and near.

(16)

अविभक्तं	च	भूतेषु	विभक्तमिव	च स्थितम् ।
<i>Avibhaktam</i>	<i>ca</i>	<i>bhūteṣu</i>	<i>vibhaktam-iva</i>	<i>ca sthitam</i>
undivided	and	in beings	divided as if	and dwells
भूतभृतं	च	तज्ज्ञेयं	ग्रसिष्णु	
<i>Bhūtabhartṛ</i>	<i>ca</i>	<i>taj-jñeyam</i>	<i>grasiṣṇu</i>	
supporter of	and	that which is	their devourer,	
beings		to be known		
			प्रभविष्णु	च ॥
			<i>prabhavisṇu</i>	<i>ca</i>
			creator,	and.

Undivided, yet in beings dwells as if divided, supporter of beings, and is that which is to be known, their devourer and creator.

(17)

ज्योतिषामपि	तज्ज्योतिस्तमः	परमुच्यते ।	
<i>Jyotiṣām-api</i>	<i>taj-jyotis-tamasah</i>	<i>param-ucyate</i>	
of luminaries even	that Light, of darkness,	beyond it is said	
ज्ञानं	ज्ञेयं	ज्ञानगम्यं	हृदि
<i>Jñānam</i>	<i>jñeyam</i>	<i>jñānagamyam</i>	<i>hṛdi</i>
Knowledge,	thing to be known,	the goal of knowledge	in heart,
			सर्वस्य धिष्टितम् ॥
			<i>sarvasya-dhiṣṭitam</i>
			of all established.

Light even of all luminaries, and he is said to be beyond darkness; he is knowledge, the thing to be

known, the goal of knowledge, established in the hearts of all.

Jñānam, jñeyām, jñānagamyam: Burnouf has rendered as: ‘Science, object de la Science, but de la science’; Thomson as “It is spiritual knowledge itself, the object of that knowledge to be obtained by spiritual knowledge”. Thomson has *jñānajneyam*: other MSS have *jñānam*.

(18)

इति क्षेत्रं	तथा ज्ञानं	ज्ञेयं
<i>Iti kṣetram</i>	<i>tathā-jñānam</i>	<i>jñeyam</i>
Thus the Field,	as well as knowledge,	that which is to be known
		चोक्तं समाप्तः ।
		<i>co-ktaṁ samāptaḥ</i>
		and declared briefly
मद्भक्त	एतद्विज्ञाय	मद्भावायोपपद्यते ॥
<i>madbhakta</i>	<i>etad-vijñāya</i>	<i>madbhāvāyo-papadyate</i>
my devotee.	this, who knows,	my state obtains.

Thus briefly is declared the Field as well as knowledge, and that which is to be known. My devotee, who knows this obtains my state.

Upapadyate: Lassen and Burnouf render as “Comes to my nature”; Thomson as “Is conformed to my nature”; Śridhara as “He is fit for Union with Brahma”.

(19)

प्रकृतिं	पुरुषं	चैव	विद्ध्यनादीं	उभावपि ।
<i>Prakṛtim</i>	<i>puruṣam</i>	<i>cai-va</i>	<i>viddhy-anādī</i>	<i>ubhāv-api</i>
Nature	Person	and too	know, without beginning,	both too

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥
Vikārānīś-ca guṇānīś-cai-va viddhi prakṛtisambhavān ॥
 changes and Strands, and, too, know Nature-born.

Know, too, that Nature and Person are both without beginning, changes; and strands, too, know (them) as Nature-born.

Vikārānīśca guṇānīśca: Thomson renders as “Passions and the three qualities”; Śridhara explains: “Changes or modifications (parināma) of the modes: pleasure, pain etc., which spring from Prakriti”; Telang translates *Vikāra* as “emanation”.

(20)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरूच्यते ।
Kārya-kāraṇa-kartṛtve hetuh prakṛtir-ucyate |
 effects causes in production cause, Nature, it is said
 पुरुषः सुखदुखानां भोक्तृत्वे हेतुरूच्यते ॥
Puruṣah sukha-duḥkhānām bhoktṛtve-hetur-ucyate ||
 Person, of happiness and sorrow, in experiencing, cause,
 it is said.

It is said Nature is the cause in the production of effects and causes; and it is said that in experiencing happiness and sorrow, the Person is the cause.

Kāryakāraṇakartṛtve: Burnouf's version reads as *Kāya* meaning ‘body’; but most of the MSS have ‘*kārya*’ or ‘effect’. Lassen following the Hindu scholiasts renders it as ‘body’: “In actione ministerii corporalis”.

(21)

पुरुषः प्रकृतिस्थो हि भुजक्ते प्रकृतिजानुणान् ।
Puruṣah prakṛtistho hi bhujakte prakṛtijān-guṇān |
 The Person, abiding } verily enjoys, born of Nature, Strands
 in nature, }

कारणं गुणसङ्गोऽस्य मदसद्योनिजन्मसु ॥
Kāraṇam guṇasango-'sya sadasad-yonijanmasu ||
 cause attachment to Strands his, good or evil, in womb-birth.

The Person abiding in Nature enjoys the Strands born of Nature. His attachment to Strands is the cause of his birth in good or evil wombs.

(22)

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
Upadraṣṭā-numantā ca bharṭā bhoktā maheśvarah |
 the witness the and sustainer the the great Lord
 approver possessor
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥
Paramātme-ti cā-py-ukto dehe-'smin-puruṣah parah ||
 the supreme Self, and also, in body this person Supreme.
 so is said,

The Supreme Person in this body is said to be the witness, the approver, the sustainer, the possessor, the Great Lord and also the Supreme Self.

(23)

य एवं वेति पुरुषं प्रकृतिं च गुणं सह ।
Ya evam vetti puruṣam prakṛtim ca guṇaiḥ saha |
 who thus knows the Person Nature, and, with together
 Strands

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥
Sarvathā vartamāno-'pi na sa bhūyo-'bhijāyate ||
 in every way placed though not he again is born

He who knows thus the Person and Nature together with Strands, though placed in any way, he is not born again.

(24)

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
Dhyānenā-tmani paśyanti kecid-ātmānam-ātmanā |
 by meditation in Self, see, some, Self, by Self
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
Anye sāṅkhyena yogena karmayogena cāpare ||
 others by Sāṅkhya method by mehtod of work and others.

Some see Self in self by self through meditation, others by Sāṅkhya method, others by the method of work.

(25)

अन्ये त्वेवमजानतः श्रुत्वान्येभ्य उपासते ।
Anye tve-vam-ajānantaḥ śrutvā-nyebhya upāsate |
 others yet, of this, not having heard, worship
 knowing, from others,
 तेऽपि चातितरन्त्येव मृत्यं श्रुतिपरायणाः ॥
Te-pi cā-titarnty-eva mr̥tyum śruti-parāyanāḥ ||
 these and, pass beyond, Death through devotion to Śruti
 even, (what was heard)

Yet others, not knowing of this, worship, having heard from others; even these, through devotion to Śruti (Vedas) (what they have heard,) pass beyond Death.

(26)

या वत्संजायते किंचित्पर्वतं स्थावरजडसमम् ।
 Yāvat-sañjāyate kiṁcit-sattvam sthāvararajaṅgamam |
 Whatsoever is any being motionless or moving
 produced

धेत्रक्षेत्रज्ञसंयोगान्तद्विद्धि भगवर्णभ ॥

Kṣetra-kṣetrajñā-samyogāt-tad-viddhi bharatarśabha ||
 Field, knower of by union of, that, know O Prince
 the Field of Bharatas.

Whatsoever, motionless or moving is produced by
 any being. O Prince of Bharatas! know that it is by
 the Union of the Field and the knower of the Field.

(27)

समं सर्वेषु भूतेषु तिष्टन्तं परमेश्वरम् ।
 Samām sarveṣu bhūteṣu tiṣṭantam paramēśvaram |
 equally in all creatures dwelling Supreme Lord
 विनश्यत्स्वविनश्यन्तं यः पश्यति म पश्यति ॥
 Vinaśyatsv-avinaśyantam yah paśyati sa paśyati ||
 as (they) perish perishing who sees he sees.
 not

He who sees the Supreme Lord dwelling equally
 in all creatures, who sees not perishing as they perish,
 he sees indeed!

(28)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
 samām paśyan-hi sarvatra samavasthitam-iśvaram |
 equal seeing indeed everywhere dwelling alike the Lord.
 न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥
 Na hinasty-ātmānam tato yāti parām gatim ||
 not harms by Self the Self then attains Supreme path.

Seeing the Lord equally dwelling alike, he harms not Self by self, and then attains the Supreme path.

(29)

प्रकृत्यैव च कर्मणि क्रियमाणानि सर्वशः ।
Prakṛtyai-va ca karmāṇi kriyamāṇāni sarvaśah ;
 by Nature alone, and actions are performed entirely
 यः पश्यति तथान्मानमकर्ता स पश्यति ॥
Yah paśyati tathā-tmānam-akartāram sa paśyati ||
 who sees likewise Self not-the doer he sees.

He who sees that actions are performed entirely by Nature alone, likewise who sees Self as not the doer, he sees.

(30)

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
Yadā bhūta-prthagbhāvam-ekasthaṁ-anupaśyati |
 when being's diverse existence, on one resting, perceives
 तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥
Tata eva ca vistāram brahma sampadyate tadā ||
 thence only and expansion to Brahma attains then.

When the diverse existence of beings as resting on one is perceived, and thence only their expansion, then he attains to Brahman.

,

(31)

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
Anāditvān-nirguṇatvāt-paramātmā-yam-avyayah |
 without without the Supreme this,
 beginning qualities, Self, imperishable

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥
Sarirastho'-pi kaunteya na karoti na lipyate
dwelling in body O Son neither acts nor is polluted.
though of Kunti

This Supreme Imperishable Self is without beginning, without qualities; O son of Kunti, though dwelling in body, neither acts nor is polluted.

(32)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
Yathā sarvagatam sauksmyād-ākāśam no-palipyate |
just as all-pervading, due to its subtlety, not polluted
the ether
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥
Sarvatrā-vasthito dehe tathā-tmā no-palipyate ||
everywhere abiding in body, likewise the Soul not polluted.

Just as the all-pervading ether is not polluted due to its subtlety, likewise the Soul, abiding in every body, is not polluted.

Sarvatrāvasthito dehe: Lassen renders as "Ubcunque Cum Corpore Congressus (spiritus); Thomson as "Present in every kind of body". Dr. Lorinser thinks that the reference is to Soul in the abstract as everywhere enclosed in bodies. Śridhara explains that the soul is not soiled and is not connected with the bodily faults of the modes. The soul has then no guilt or pollution upon it.

(33)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
Yathā prakāśayaty-ekah kṛtsnam lokam-imam raviḥ |
just as, illumines one, whole world this sun

क्षेत्रं क्षेत्रीं तथा कृत्स्नं प्रकाशयति भारत ॥
 Kṣetram kṣetri tathā kṛtsnam prakāśayati bhārata ॥
 the field, the dweller } so entirely illumines O son
 of the field } of Bharata!

Just as, this one sun illumines the whole world,
 so, O son of Bharata! the dweller in the Field illu-
 mines the Field entirely.

(34)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
 Kṣetra-kṣetrajñayor-evam-antarām jñāna-cakṣusā ।
 Field knower of this difference by knowledge-eye
 the field

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति
 Bhūta-prakṛti-mokṣam ca ye vidur-yānti
 of beings—(from) Nature—deliverence who know go
 ते परम् ॥
 te param ॥
 they to the supreme.

Who know with the eye of knowledge this dif-
 ference between the Field and the knower of the
 Field, and of deliverance of beings from Nature, they
 go to the Supreme.

इति श्रीमद्भगवद्गीता क्षेत्रक्षेत्रज्ञयोगो
 Iti Śrimadbhagavadgītā kṣetra-kṣetrajñā-yoga
 नाम ऋयोदशोऽध्यायः ॥
 nāmatrayodaśo-'dhyāyaḥ ॥

Thus in the Bhagavadgītā: this is the thirteenth
 Chapter named Union through the Field and the
 knower of the Field.

CHAPTER XIV

श्रीभगवानुवाच
(*Śribhagavān-uvāca*)

The Lord Spoke

(1)

परं भूयः प्रवक्ष्यामि ज्ञानानां
Param bhūyah pravakṣyāmi jñānānāni
supreme again shall declare of knowledges

ज्ञानमुत्तमम् ।
jñānam-uttamam |
knowledge, best

यज्ञात्वा मुनयः सर्वे परां सिद्धिमितो
Yaj-jñātvā munayah sarve parām siddhim-ito
which knowing saints all, highest perfection hence
गताः ॥
gatāḥ ||
have gone.

Again shall I declare the supreme knowledge, of knowledges the best, knowing which, all saints have gone hence to highest perfection.

(2)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
Idam jñānam-upāśritya mama sādharmyam-āgatāḥ |
this knowledge, resorting to my like nature become of

सर्गेऽपि नोपजायन्ते प्रलये न
Sarge-pi *no'-pajāyante* *pralaye* *na*
 at Creation even, not, they are at dissolution not
 born,

व्यथन्ति च ॥
vyathanti ca ॥
 disturbed and.

Resorting to this knowledge and becoming of like nature as me, they are not born even at Creation and not disturbed at dissolution.

Na Vyathanti: Lassen renders as “Non Per-celluntur”; Burnouf as “La dissolution des choses ne les atteint pas”; Telang as “They do not suffer pain”.

(3)

मम योनिर्महद्ब्रह्म तस्मिन्नार्भ
Mama yonir-mahad-brahma tasmin-garbham
 my womb Great Brahma in that the seed
 दधाम्यहम् ।
dadhāmyaham
 lay I

संभवः सर्वभूतानां ततो भवति भारत ॥
Sambhavah sarvabhūtānām tato bhavati bhārata ॥
 the birth of all creatures, from that, is, O Bhārata!

My womb is the Great Brahman, in that I lay the seed, from that is the birth of all creatures O, Bhārata!

(4)

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति
Sarvayoniṣu kaunteya mūrtayah sambhavanti
 in all wombs O Kaunteya forms take birth
 याः ।
 याः ।
 whatsoever!

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥
Tāsām brahma mahad-yonir-aham bijapradah pitā ॥
 of these, Brahma, Great, Womb, I, seed-giving, father.

O Kaunteya! (Arjuna) whatsoever form takes birth in all wombs, the Great Brahma is the womb of these, I, the seed-giving father.

(5)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
Sattvam rajas-tama iti guṇāḥ prakṛtisambhavāḥ ।
 goodness, energy, darkness so the Nature-born
 Strands
 निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥
Nibadhñanti mahābāho dehe dehinam-avyayam ॥
 they bind O thou of in body of the embodied soul,
 strong arms immutable.

Goodness, Energy and Darkness—so are the Strands born of Nature. O thou of Strong arms! they bind the immutable embodied Soul to the body.

(6)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
Tatra satvam nirmalatvāt-prakāśakam-anāmayam ।
 therein Goodness, due to purity, is luminous, knows no sickness

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानव ॥
Sukhasaṅgena badhnāti jñāna-saṅgena cā-nagha ||
 with attachment it binds, with attachment and O
 to happiness to knowledge blameless one!

Therein, goodness is luminous due to its purity and free from sickness, it binds (the soul) with attachment of happiness, and with attachment of knowledge, O blameless one.

(7)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
Rajo rāgātma-kam viddhi tṛṣṇāsaṅga-samudbhavam |
 Energy passion-rested know thirst and attachment,
 thou, sprung from

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥
Tan-nibadhnāti kaunteya karmasaṅgena dehinam ||
 that binds O Kaunteya, with attachment the embodied
 of work Soul.

Know thou that Energy is passion-rooted, and is sprung from thirst and attachment. O Kaunteya! that binds the embodied Soul with the attachment of work.

(8)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
Tamas-tv-ajñāna-jam viddhi mohanam sarvadehinām |
 Darkness-indeed-born of know deludes, all embodied souls
 ignorance, thou,

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥
Pramādā-lasya-nidrābhis-tan-nibadhnāti bhārata ||
 heedlessness-sluggishness-by slumber it binds O Bhārata!

Darkness indeed know thou, as born of ignorance;
it deludes all embodied souls, it binds by heedlessness.
sluggishness, and slumber, O Bhārata!

(9)

मत्त्वं सुखे मञ्जयति रजः कर्मणि भारत ।
Sattvam sukhe sañjayati rajaḥ karmaṇi bhārata ।
goodness to connects Energy to work O Bhārata!
happiness

ज्ञानमावृत्य तु तमः प्रमादे मञ्जयत्युत ॥
Jñānam-āvṛtya tu tamah pramāde sañjayaty-uta ॥
knowledge-covering but Darkness to heed- lessness connects

O Bhārata! goodness connects to happiness,
Energy to work, but Darkness covering knowledge
connects to heedlessness.

(10)

रजस्तमश्चाभिभूय मत्त्वं भवति भारत ।
Rajas-tamaś-cā-bhibhūya sattvam bhavati Bhārata ।
Energy, Darkness overpowering, goodness abides, O Bhārata!
and,

रजः मत्त्वं तमश्चैव तमः मत्त्वं
Rajaḥ sattvam tamaś-cai-va tamah sattvam
Energy, goodness, Darkness, and, also, Darkness, goodness,
रजस्तथा ॥
rajas-tathā ॥
Energy, likewise

Goodness abides, O Bhārata! overpowering
Energy and Darkness, Energy prevails Goodness and
Darkness also, Darkness prevails likewise Goodness
and Energy.

(11)

मर्वद्वारेषु देहेऽस्मिन्प्रकाशं उपजायते ।
Sarvadvāreṣu dehe-'smi-n-prakāśa upajāyate |
 at all the gates, in body, in this, light, is begotten
 जानं यदा तदा विद्याद्विद्धि मत्त्वमित्युत ॥
Jñānam yadā tadā vidyād-vivṛddhim sattvam-ity-uta ||
 knowledge when, then, know, has increased, goodness, so also.

When knowledge is begotten as light at all the gates of this body, know then that goodness has increased.

(12)

लोभः प्रवृत्तिरागमः कर्मणामशमः स्पृहा ।
lobhaḥ pravṛttir-ārambhah karmaṇām-aśamaḥ sprhā
 avarice activity enterprise, of works disquiet longing
 रजस्येतानि जायन्ते विवृद्धं भरतर्षभ ॥
Rajasy-etāni jāyante vivṛddham bharatarṣabha ||
 of Energy, these, are born, when Prince of Bharatas!
 increase of,

O Prince of the Bharatas! avarice, activity, enterprise of works, disquiet and longing, these are born of Energy when increased.

(13)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
Aprakāśo-pravṛttiś-ca pramādo moha eva ca |
 want of enlightenment and heedlessness delusion also and
 inactivity
 तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥
Tamasy-etāni jāyante vivṛddhe kurunandana ||
 of Darkness, these, are born, when O Prince of the
 increased Kurus!

Want of enlightenment, inactivity, heedlessness, and also delusion, these are born of Darkness, when increased, O Prince of the Kurus!

(14)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
Yadā sattve pravṛddhe tu pralayam yāti dehabhṛt |
 when goodness has but, to comes to, the body-increased, dissolution, bearing Soul
 तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥
Tado-ttamavidām lokān-amalān-pratipadyate ||
 then, who know the world spotless it attains.
 Highest

But when goodness has increased, when the body-bearing soul comes to dissolution, then to the spotless world of those who know the Highest, it attains.

Uttamavidām: Lassen renders as “Oui sum-mum norunt”; Thomson as “Who obtain the highest place” Burnouf as “les clairvoyants”; Śankara as “those who have a knowledge of the subtler forms of matter.” Davies as “supremely wise”.

(15)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
Rajasi pralayam gatvā karmasaṅgiṣu jāyate |
 in Energy dissolution, going to, among those is born attached to work,
 तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥
Tathā pralīnas-tamasi mūḍhayoniṣu jāyate ||
 likewise, dissolved, in in the wombs of the ignorant is born.

Going to dissolution in Energy, (one) is born among those attached to work; likewise, when dissolved in Darkness, (one) is born in the wombs of the ignorant.

(16)

कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलम् ।
Karmanah sukṛtasyāhuh sātvikam nirmalam phalam |
 of work of virtuous, good, stainless, fruit
 it is said,

रजसस्तु फलं दुःखमज्ञानं तमसः
Rajasas-tu phalam duḥkham-ajñānam tamasah
 of Energy, verily fruit, sorrow, ignorance, of Darkness
 फलम् ।
phalam |
 fruit.

It is said, of work of the virtuous, stainless and good is its fruit; of Energy, the fruit is sorrow, and ignorance is the fruit of Darkness.

(17)

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
Sattvāt-samjāyate jñānam rājaso lobha eva ca |
 from goodness, is knowledge, from avarice, also, and
 born, Energy,
 प्रमादमोहो तमसो भवतोऽज्ञानमेव च ॥
Pramādamohau tamaso bhavato'jñānam-eva-ca ||
 heedlessness, of darkness, arise, ignorance, also, and
 delusion,

Of goodness is born knowledge, and from Energy avarice, heedlessness and delusion of darkness arise, also ignorance.

(18)

ऊर्ध्वं गच्छन्ति मत्त्वस्था मध्ये तिष्ठन्ति
Urdhvam gacchanti sattvasthā madhye tiṣṭhanti
 upwards, they go, in goodness in the abide,
 rest, middle

गजसाः ।

rājasāḥ ।

men of Energy

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥
Jaghanya-guṇavṛttisthā adho gacchanti tāmasāḥ ॥
 abiding in the state of downwards, go, men of
 lowest Strands darkness.

Those who in goodness rest go upwards; men of Energy abide in the middle, men of Darkness go downwards, abiding in the state of lowest strands.

(19)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
Nānyam guṇebhyah kartāram yadā draṣṭānupaśyati ।
 no other than the the worker, when, the beholder sees
 Strands,

गुणेभ्यश्च परं वेत्ति मद्भावं
Guṇebhyaś-ca param vetti mad-bhāvam
 than the Strands, and, higher, knows, my, being,
 सोऽधिगच्छति ॥
so-'dhigacchati ॥
 he enters.

When no other worker than the strands the beholder sees, and knows (one) higher than the strands, he enters into my being.

(20)

गुणानेतानतीत्य त्रिन्देही देहसमुद्भवान् ।
Gunān-etān-atītya trin-dehī dehasamudbhavān
 strands, these, } three, the } that spring from the
 crossing, beyond, } embodied Soul } body

जन्ममृत्युजरादुःखैविमुक्तोऽमृतमश्नुते ॥
Janma-mṛtyu-jarā-duḥkhaир-vimukto-'mṛtam-aśnute ||
 birth death, old age, affliction, being freed, to immortality attains!

The embodied soul crossing beyond these three Strands that spring from the body, being freed from birth, death, old age, affliction, attains to immortality.

Dehasamudbhavān: Lassen renders as “E corpore genitis”; Thomson as “who co-originate with the body.” Śridhara as “producing bodies which are modifications of them.”

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna spoke:

(21)

(21)

कैरिंगास्त्रीनुणानेतानतीतो भवति प्रभो ।
Kair-lingais-trīn-guṇān-etān-atito bhavati prabho |
 by what, marks, three Strands, these, is O Lord!
 risen above.

किमाचारः	कथं	चैतांस्त्रीन्	गुणानतिवर्तंते ॥
<i>Kimā-cāraḥ</i>	<i>katham</i>	<i>caitāms-trīn</i>	<i>gunān-ativartate</i>
What way of life?	how, and, by these three,	Strands, passes beyond?	

O Lord! by what marks is he, who has risen above these three Strands, known? What is the way of life? And how does he pass beyond the three Strands?

श्रीभगवानुवाच

(*Srī Bhagavānūvāca*)

The Lord spoke:

(22)

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

Prakāśam ca pravṛttim ca mohameva ca Pāñdava |
enlightenment and activity and delusion also and O Pāñdava!

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

Na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati ||
not hates when they come } nor when they } desires
forth to action } cease them.

O Pāñdava! He who does not hate enlightenment and activity and also delusion when they come forth to action nor desire them when they cease.

(23)

उदासीनवदासीनो गुणीयो न विचाल्यते ।

Udāsīnavad-āsīno guṇair yo na vicālyate |
as one unconcerned by Strands, who not disturbed
who sits,

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥

Guṇā vartanta ity-eva yo'vatistiṣṭhati ne-ṅgate ||
Strands, that act so also, who, sits, not shaken.

Who sits as one unconcerned by the Strands, who not disturbed, (thinking) that it is the Strands that act, sits without being shaken.

(24)

समदुःखसुखः:	स्वस्थः	समलोष्टाश्मकाञ्चनः ।
<i>Samaduhkhasukhah</i>	<i>svasthah</i>	<i>samaloṣṭā-śma-</i>
		<i>kāñcanah</i>
equal, sorrow and happiness,	relies on himself	equal-clod, stone, gold
तुल्यप्रियाप्रियो	धीरस्तुत्यनिन्दात्मसंस्तुतिः ॥	
<i>Tulya-priyā-priyo</i>	<i>dhīras-tulya-nindā-tmasaminstutih</i> ॥	
equal, dear and not dear,	firm of mind	equal blame praise of Self.

To whom sorrow and happiness are equal, relies on himself, (regards) equal a clod, a stone and gold; dear and not dear are equal, firm of mind, and blame and praise of self are equal.

(25)

मानापमानयोस्तुल्यस्तुल्यो	मित्रारिपक्षयोः ।
<i>Mānāpamānayos-tulyas-tulyo</i>	<i>mitrāripakṣayoḥ</i>
honour dishonour-equal, equal	friendly or the enemy party
सर्वारम्भपरित्यागी	गुणातीतः स उच्यते ॥
<i>Sarvārambha-parityāgī</i>	<i>gunātītah sa ucyate</i>
all-enterprise-abandoner,	beyond the he is said to be.
	Strands,

He who sees honour and dishonour as equal friendly and the enemy party equal, the all-enterprise abandoner, is said to be beyond the Strands.

(26)

मां च योऽव्यभिचारेण	भक्तियोगेन	सेवते ।
<i>Mām ca yo'vyabhicāreṇa</i>	<i>bhaktiyogena</i>	<i>sevate</i>
me and who with unwavering,	devotion of	does serve
	reverence	

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥
 Ša gunān-samatītyai-tān brahmabhūyāya kalpate ||
 he, Strands, crossing for becoming is fit
 beyond, them, Brahman

He who serves me with unwavering devotion of reverence, crossing beyond Strands, is fit for becoming Brahman.

(27)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
 Brahmaṇo hi pratiṣṭhā-ham-amṛtasyā-vyayasya ca |
 of Brahma indeed, the ground, I (am), of immortality and
 immutable
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥
 Śāśvatasya ca dharmasya sukhasyai-kāntikasya ca ||
 of and, of law, of happiness, absolute and
 everlasting,

Of Brahma, I am indeed the ground, of immortality immutable, and of law everlasting, and of happiness absolute.

Pratiṣṭhā: Lassen renders as “Instar numinis”; Thomson as “representative”; Burnouf, “La demeure de Dieu”; St. Petersburg Dictionary interprets as “standost”, “ground”, “ort des Anhalts”; Ananda as “The highest in the outer form which adjoins his proper spiritual form”.

इति श्रीमद्भगवद्गीता गुणत्रयविभागयोगो-
 Iti Śrīmadbhagavadgītā guṇatraya-vibhāgayogo-
 नाम चतुर्दशोऽध्यायः ॥
 nāma caturdaśo'dhyāyah ||

Thus in the Bhagavadgītā the fourteenth chapter named “Differentiation of the three Strands”.

Chapter XV

श्रीभगवानुवाच
(Śrībhagavānūvāca)

The Lord said:

(1)

ऊर्ध्वमूलमधःशाखमश्वतथं प्राहुरव्ययम् ।
Ūrdhvamūlam-adhaḥsākham-aśvattham prāhur-
above roots below branches, Fig-tree
avyayam |

is said to be
imperishable

चन्दामि यस्य पर्णानि यस्तं वेद स वेदवित् ॥
Chandāmisi yasya parṇāni yas-tam veda sa vedavit ||
The Vedic whose, are leaves, who, it, knows, he knows the
hymns

The imperishable Fig-tree is said to be with roots above and branches below, whose leaves are the Vedic hymns; he who knows it knows the Vedas.

The Asvattha or the fig-tree is the *ficus religiosa*, representing the Vedic system. An attack on the authority of the Vedas is evident as a passive state of indifference to the World is declared to be superior to the performance of Vedic rites.

(2)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
Adhaś-co-rdhvam prasṛtās-tasya sākhā¹
below and above are spread its branches

गुणप्रवृद्धा विषयप्रवालः ।
Gunapravṛddhā viśayapravālāḥ
 by Strands nourished, objects of sense, as shoots
 अधश्च मूलान्यनुसंततानि
Adhaśca mūlāny-anusantatāni
 downwards and the roots extend
 कर्मानुबन्धीनि मनुष्यलोके ॥
Karmānubandhīni manusyaloke ॥
 work, its, effect, in the world of men.

Below and above are spread its branches,
 nourished by Strands, with the objects of senses as
 shoots; its roots extend downwards, work is its effect
 in the world of men.

Prabālāḥ: Thomson renders as “Tendrils”; Bur-
 nouf as “bougeons”.

(3)

न रूपमस्येह तथोपलभ्यते
Na rūpam-asye-ha tatho-palabhayate
 not form of it here thus perceived
 नान्तो न चादिनं च संप्रतिष्ठाऽ।
Nā-nto na cā-dir-na ca sampratiṣṭhā ।
 not end not and beginning, not and its foundation
 अश्वत्थमेनं सुविरुद्धमूलम्
Aśvattham-enam suvirūḍhamūlam-
 Fig-tree this, firmly-rooted
 असङ्गस्त्रेण दृढेन छित्वा ॥
asaṅgaśastreṇa dṛḍhenā chitvā ॥
 by detachment-sword, strong cutting off.

Its form is not thus perceived here; nor its end, nor its beginning nor its foundation. Cutting off this firmly-rooted Fig-tree by the strong sword of detachment.

(4)

ततः पदं तत्परिमार्गितव्यं
Tataḥ padam tat-parimārgitavyam

Then that state, that, may be sought

यस्मिन्नाता न निवर्तन्ति भूयः ।
Yasmin-gatā na nivartanti bhūyah |
 whence going not return again

तमेव चादृं पुरुषं प्रपद्ये
Tam-eva cā-dyāni puruṣam prapadye
 to him, only, and, Primal, Person, may one go
 यतः प्रवृत्तिः प्रसृता पुराणी ॥
Yataḥ pravṛttiḥ prasṛtā purāṇī ||
 from whom Energy streamed forth, ancient.

Then that state may be sought, whence going one returns not again. To Him, the primal Person, may one go, from whom the ancient Energy streamed forth.

(5)

निर्मनिमोहा	जितसङ्गदोषा
<i>Nirmānamohā</i>	<i>jitasangadoṣā</i>
Without pride, delusion,	conquered the fault of attachment
अध्यात्मनित्या	विनिवृत्तकामाः ।
<i>Adhyātmanityā</i>	<i>vinivṛttakāmāḥ </i>
to Essential Self constant	all desires stilled

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्—
Dvandvair-vimuktāḥ sukhaduhkhasamjñair-
 from dualities liberated designated as pleasure and pain

गच्छन्त्यमृढाः पदमव्ययं तत् ॥
gacchānty-amūḍhāḥ padam-avyayam tat ||
 go, the undeluded to state immutable that.

Without pride, delusion, conquering the fault of attachment, constant to the Essential self, all desires stilled, liberated from the dualities designated as pleasure and pain, the undeluded go to that State immutable.

(6)

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
Na tad-bhāsayate sūryo no śasāṅko na pāvakah |
 not that is illuminated, the sun, nor, the moon, nor the fire
 यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥
Yad-gatvā na nivartante tad-dhāma paramam mama ||
 to whom not, return, that abode, supreme mine.
 going,

That is not illuminated neither by the sun, nor by the moon nor by the fire; going to whom one returns not; that is my supreme abode.

(7)

ममैवांशो जीवलोके जीवभूतः सनातनः ।
Mamai-vā-ṁśo jīvaloke jīvabhūtaḥ sanātanaḥ |
 of mine a part in the world Essential life eternal
 of life

मनःषट्टानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥
Manahṣaṭṭānī-ndriyāṇi prakṛtisthāni karṣati ||
 with mind, the sixth senses, which rest in Nature attracts.

The essential Eternal life, in the world-life is a part of mine, which attracts the senses with mind as the sixth, which rest in Nature.

Jivabhūta: Lassen renders as “Vitalis”; Thomson as “having assumed life”.

(8)

शरीरं	यदवाप्नोति	यच्चाप्युत्क्रामतीश्वरः ।
<i>Śarīraṁ yad-avāpnoti</i>	<i>yac-cā-pyutkramatīśvarah</i>	
body when acquires	where and also ascends	the lord
गृहीत्वैतानि	सम्याति	वायुर्गन्धानिवाशयात् ॥
<i>Gṛhitvai-tāni</i>	<i>samyāti</i>	<i>vāyur-gandhān-ivā-sayāt</i>
taking these	goes	wind scents as from their resting-place.

When the Lord acquires the body and when also ascends, he goes taking these, as wind the scent from its resting-place.

(9)

श्रोत्रं	चक्षुः	स्पर्शनं	च रसनं	ध्राणमेव	च ।
<i>Śrotram cakṣuh sparśanam ca rasanam</i>				<i>ghrāṇam-eva ca</i>	
the ear	the eye	the touch	and the taste	the smell too	and

अधिष्ठाय	मनश्चाय	विषयानुपसेवते ।
<i>Adhiṣṭhāya manas-cā-yam</i>	<i>viṣayān-upasevate</i>	
dwelling in mind	and as well	the object of senses he enjoys.

Dwelling in the ear, the eye, the touch, taste, smell and mind as well, he enjoys the objects of senses.

(10)

उत्कामन्तं स्थितं वापि भुञ्जानं वा
Utkramantam sthitam vā-pi bhuñjanam vā
 while rising resting or even experiencing either
 गुणान्वितम् ।
guṇānvitam |
 along with the Strands•

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥
Vimūḍhā nā-nupaśyanti paśyanti jñānacakṣuṣah ॥
 the deluded, not, see, they see who have the eyes of
 knowledge.

While rising resting or even experiencing along with the Strands, the deluded see him not, they see who have the eyes of knowledge.

(11)

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
Yatanto yoginas-cai-nam paśyanty-ātmany-
avasthitam |

striving, the ascetics and, him, see in Self established
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥
Yatanto'py-akṛtātmāno nai-nam paśyanty-acetasah ॥
 striving even unformed minds not him see the senseless

The striving ascetics see him established in self and the senseless and unformed minds see him not, even though striving.

(12)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
Yad-ādityagatam tejo Jagad-bhāsayate'khilam |
 that of the sun brilliance the world illuminates entirely

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि
Yac-candramasi yas-cā-gnau tat-tejo viddhi
 What is in the moon what and in fire that brilliance know
 मामकम् ।
māmakam ।
 to be mine.

The brilliance that is in the sun which illumines the entire world, what brilliance is in the moon, what is in the fire, know that to be mine.

(13)

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
Gām-āviśya ca bhūtāni dhārayāmyaham-ojasā ।
 the earth entering and beings uphold I by strength
 पुष्टामि चौपधीः सर्वाः सोमो भूत्वा
Puṣṭāmi cauṣadhiḥ sarvāḥ somo bhūtvā
 I nourish herbs all Soma becoming
 रसात्मकः ॥
rasātmakah ॥
 essence of moisture.

Entering the earth I uphold beings by strength; I nourish herbs all becoming Soma, essence of moisture.

Soma: Telang renders it as “the watery moon”. *Soma* in the Vedas is the sacred juice of the *Asclepias acida* and the word refers to the sap which is life of plants.

(14)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
Aham vaiśvānaro bhūtvā prāṇinām dehaṁ-āśritah ।
 I fire becoming of living bodies dwell
 creatures

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥
Prāṇāpānasamāyuktaḥ pacāmy-annam caturvidham
 outward and inward I digest food of four kinds.
 breaths, united with

Becoming fire I dwell in the bodies of living creatures, united with the outward and inward breaths, I digest food of four kinds.

The four kinds of food are (1) what is broken by the teeth, (2) what is drunk, (3) what is licked by the tongue, (4) what is sucked by the lips or eaten without chewing.

(15)

सर्वस्य चाहं हृदि मन्त्रविष्टो
Sarvasya cā-ham hṛdi sannivisṭo
 of all and I in heart am seated
 मतः स्मृतिज्ञानमपोहनं च ।
Mattah smṛtir-jñānam-apōhanam ca
 from me memory knowledge loss of } and
 वेदैश्च सर्वं रहमेव वेद्यो
vedaiś-ca sarvūti-aham-eva vedyo
 by Vedas and by all I as well to be known
 वेदान्तकृद्वेदविदेव चाहम् ॥
Vedāntakṛd-vedavid-eva cā-ham ||
 Vedānta-author knower of } and I.
 Vedas indeed }

And seated am I in the heart of all; from me (proceed) memory, knowledge, and loss of memory; and I am as well be known by all the Vedas, the

author of Vedānta and, indeed, the knower of the Vedas am I.

This verse is a later interpolation as the Vedānta or *Uttara Mīmāmsa* is of later date than Bhagavad Gitā.

(16)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
Dvāvi-mau puruṣau loke kṣaraś-cā-kṣara-eva ca |
 Two these persons in the } perishable and imperishable
 world } as well and
 क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
Kṣarah sarvāṇi bhūtāni kūṭastho'kṣara ucyate ||
 Perishable in all beings immovably abiding is called.
 Imperishable

These two persons in the world are the perishable and the Imperishable. The Perishable is in all beings, the immovably abiding is called the Imperishable.

[Śridhara explains *Kūṭastha* as “standing unchangeable or immovable like a mountain”]

Kūṭastha: St. Peters Dict. explains as “an der Spitze stehend”, “die höchste Stelle einnehmend” and also by “ewig” “unveränderlich”. Śridhara explains as “standing unchangeable or immovable like a Mountain”.

(17)

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
Uttamah puruṣas-tv-anyah paramātme-ty-udāhṛtaḥ |
 the highest Person but another Supreme Self so is called

यो लोकत्रयमाविश्य बिभृत्यव्यय ईश्वरः ॥
Yo lokatrayam-āviśya bibhṛty-avayaya iśvarah ॥
 who, the three entering sustains immutable Lord.
 worlds

But another—the Highest Person—there is, called the Supreme Self, who, the immutable Lord, entering the three worlds, sustains it.

(18)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
Yasmāt-ksaram-atito'ham-akṣarād-api-co-ttamaḥ ।
 since the Perishable than the Imperishable
 transcends, I, even and higher
 अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥
Ato-'smi loke Vede ca prathitah puruṣottamah
 so I am in the in Veda, and, celebrated as Person
 world, Supreme.

Since I transcend the Perishable, and am even higher than the Imperishable, so I am in the world and in the Veda celebrated as Person Supreme.

(19)

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
Yo mām-evam-asāṁmūḍho jānāti puruṣottamam ।
 who me likewise undeluded knows the Person Supreme
 स सर्वविद्भजति मां सर्वभावेन भारत ॥
Sa sarvavid-bhajati mām sarvabhāvena bhārata ॥
 he knower of all me with his whole O Bhārata!
 worships being

He who, undeluded, knows likewise the Person Supreme, he is the knower of all, worships me with his whole being O Bhārata (Arjuna)!

[*Sarvabhāvena* is explained by Śridhara as “in every way or mode” and Ānanda explains it by putting forth the whole soul.]

(20)

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

Iti guhyatamam̄ śāstram-idaṁ-uktam̄ mayā-nagha |

Thus most mysterious doctrine, this is declared by me sinless one

एतद्बुद्ध्वा वुद्धिमान्स्यात्कृतकृत्यश्च

Etad-buddhvā buddhimān-syāt-kṛta-kṛtyas-ca

this understanding intelligent will be complete in (his) work and
भारत ॥

bhārata ||

O Bhārata!

Thus, O sinless one! this most mysterious doctrine is declared by me. Understanding this, one will be intelligent, complete in his work, O Bhārata!

Kritakṛtyāś: Lassen renders it as “omni negotio defunctus”; Thomson as “he will do his duty”; Telang as “to his duty true”; Mahābhārata (Vana Parva 12, 485) uses ‘Kritakṛtyāḥ’ in the sense of “Completion of works”.

इति श्रीमद्भगवद्गीता पुरुषोत्तमयोगो नाम

Iti Śrīmadbhagavadgītā . . . Puruṣottamayogo nāma

पञ्चदशोऽध्यायः ॥

pañcadaśo'adhyāyaḥ ॥

Thus in the Bhagavadgītā—the Fifteenth Chapter named “Devotion in attaining the Supreme Person”.

CHAPTER XVI

श्रीभगवानुवाच
(Śrībhagavānūvāca)

The Lord spoke:

(1)

अभयं सत्त्वसंशुद्धिर्जनयोगव्यवस्थितिः ।

Abhayam-sattvasmśuddhir-jñānayoga-vyavasthitih ।
fearlessness, purity of heart, in devotion to knowledge, steadfastness,

दानं दमश्च यज्ञश्च स्वाध्यायस्तप

Dānam damaś-ca yajñaś-ca svādhyāyas-tapa

Charity self-control sacrifice study meditation
and and of scriptures

आर्जवम् ॥

ārjavam ॥

uprightness.

Fearlessness, purity of heart, steadfastness in
devotion to knowledge, charity, self-control, sacrifice
and study of scriptures, meditation and uprightness.

Svādhyāya: Lassen renders as “Pia meditatio”;
Thomson as ‘study’.

(2)

अहिंसा सत्यमकोधस्त्यागः शान्तिरपैशुनम् ।

Ahimsā satyam-akrodhas-tyāgah-sāntir-apaisunam ।
harmless- truth, freedom renunciation, peace, not playing
ness : from wrath, the spy

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
Dayā bhūteṣv-aloluptvam mārdavam hrīr-acāpalam ||
mercy to beings, mind gentleness modesty, steadiness.
unbaffled
by desire

Harmlessness, truth, freedom from wrath, renunciation, peace, not playing the spy, mercy to beings, mind unbaffled by desires, gentleness, modesty and steadiness.

Apaisunam: Piśuna = a spy; hence not playing the spy i.e. not prying into the faults of others.

Aloluptvam: Lola means tremulous, emotional, desirous; hence the word means a passive unruffled state of mind.

(3)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
Tejah kṣamā dhṛtih śaucam-adroho nā-timānitā |
vigour forgiveness fortitude purity free from not of ex-
malice, cessive pride

भवन्ति संपदं दैवीं मभिजातस्य भारत ॥
Bhavanti sampadam daivīm-abhijātasya bhārata ||
are the wealth divine, born to state, O Bhārata!

Vigour, forgiveness, fortitude, purity, freedom from malice, not having excessive pride—are the wealth of one born to State Divine, O Bhārata!

Sampadam daivīm: Lassen renders “Qui divina sorte nascitur”; Burnouf as “Ne dans une condition divine”; Telang as “Born to heavenly endowments”,

(4)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
Dambho darpo-'bhimānaś-ca krodhah pāruṣyam eva ca |
 Ostentation pride self-conceit wrath insolence and
 and

अज्ञानं चाभिजातस्य पार्थं संपदमासुरीम् ॥
Ajñānam cā-bhijātasya pārtha sampadam-āsurīm ||
 ignorance and of one born to, O Pārtha, wealth Devilish.

Ostentation, pride, self-conceit, wrath, insolence and ignorance are O Pārtha! the wealth of one born to Devilish (nature).

(5)

दैवीं संपद्विमोक्षाय निबन्धायासुरीं मता ।
Daivī sampad-vimokṣāya nibandhāyā-suri matā ||
 Divine wealth for deliverance for bondage the devilish deemed
 मा शुचः संपदं दैवीभिजातोऽसि पाण्डव ॥
Mā śucah sampadam daivīm-abhijāto-'si pāṇḍava ||
 don't grieve to wealth divine art born O Pāṇḍava.

Divine wealth is for deliverance, for bondage the devilish, so it is deemed; grieve not, O Pāṇḍava! born art thou to wealth divine.

(6)

द्वौ भूतसर्गी लोकेऽस्मिन्दैव आसुर एव च ।
Dvau bhūtasargau loke'-smiṇ-daiva āsura eva ca |
 two, orders of created in the world, this, devilish, and too
 beings Divine,
 दैवो विस्तरशः प्रोक्त आसुरं पार्थं मे शृणु ॥
Daivo vistaraśah prokta āsuram pārtha me śṛṇu ||
 the Divine in details described devilish, O Pārtha from } listen.
 me }

In this world are two orders of created beings—the Divine and the Devilish; the Divine is described in details; listen from me, O Pārtha! the devilish.

(7)

प्रवृत्ति च निवृत्ति च जना न विदुरासुराः ।
Pravṛttim ca nivṛttim ca janā na vidur-āsurāḥ |
action and inaction and people not know devilish
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
Na śaucam nā-pi cā-cāro na satyam teṣu vidyate ||
neither purity nor even and not truth in them is found.
good manner

The devilish people know not action or inaction; neither purity nor even good manners, nor truth is found in them.

Pravṛttim ca Nivṛttim ca: Burnouf renders it as “L’emanation et le retour”; Śaṅkara and Sridhara interpret as ‘action’ and ‘inaction’.

(8)

असत्यमप्रतिष्ठां	ते	जगदाहुरनीश्वरम् ।
<i>Asatyam-apratiṣṭām</i>	<i>te jagad-āhur-anīśvaram</i>	
without truth without basis	they the world say without a god	
अपरस्परसंभूतं	किमन्यत्कामहैतुकम् ॥	
<i>Aparasparasambhūtam</i>	<i>kim-anyat-kāmaḥaitukam</i>	
of mutual union born	nothing else caused by lust.	

They say that the world is without truth, without basis, and without a God, born of mutual union, caused by lust, nothing else.

Asatyam apratishtam, anisvaram: Thomson says that the Hindu scholiasts deny the truth of the Creation and preservation of the world as taught by the Vedas or the Schools of philosophy.

Apratiṣṭham: Thomson asserts that the Hindu scholiasts deny that it is “really constituted”.

Aparasparasambhūtam: Lassen renders it “Non ex certa causarum successione”; Burnouf as “Que le monde est Compose de phenomenes se poussant l'un l'autre”. Lassen has shown that ‘aparaspara’ means “not proceeding from one to another by way of succession”. Śridhara and Ānanda assign the creation of the world to the union of male and female i.e. the world is formed from natural causes.

Atheists of a coarse, sensuous type are chiefly attacked here. Kapila, though he did not admit a personal deity in his system, yet he is spoken of with respect in Bhagavadgita. Materialists like the Chārvakas, who refused to admit of any person or thing not cognisable by the senses, are here denounced.

(9)

एतां	दृष्टिमवष्टम्य	नष्टात्मानोऽपबुद्धयः ।
<i>Etām drṣṭm-avastabhyā</i>	<i>nastiātmāno'pabuddhayaḥ </i>	
these	view being fixed	ruined souls small in intellect
प्रभवन्त्युग्रकर्मणः	क्षयाय	जगतोऽहिताः ॥
<i>Prabhavanty-ugrakarmāṇah</i>	<i>kṣayāya</i>	<i>jagato-'hitāḥ </i>
come forth with cruel deeds	for destroying	the world
		as enemies.

These ruined souls, being fixed in this view, small in intellect, come forth with cruel deeds for destroying the world as enemies.

(10)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
 Kāmam-āśritya duṣpūram dambhamāna-madānvitāḥ ।
 in desire taking insatiable hypocrisy, pride, frenzy, possessed
 refuge of

मोहादगृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिक्रताः ॥
 Mohād-gṛhitvā-sadgrāhān-pravartante'sucivrataḥ ॥
 from } grasping untrue ideas they prevail with views
 delusion } impure.

Taking refuge in insatiable desire, being possessed by hypocrisy, pride and frenzy, through delusion grasping untrue ideas, they prevail with views impure.

(11)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
 Cintām-aparimeyām ca pralayāntām-upāśritāḥ ।
 anxieties unbounded and that end with death,
 obsessed with

कामोपभोगपरमा एतावदिति निश्चिताः ॥
 Kāmopabhogaparamā etāvad-iti niścītāḥ ॥
 desire-gratification-as that this is all so assured.
 supreme

Obsessed with unbounded anxieties that end with death, making gratification of desires as supreme (end), (they are) assured that this is all.

Cintām pralayāntām: Lassen renders it as 'Leto omnia finire'; Burnouf and Thomson give a similar meaning; Lorinser and Telang translate as "their thoughts end with death". Sridhara explains: "that of which death is the end or limit".

(12)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 Āśāpāśasatair-baddhāḥ kāmakrodhapharāyaṇāḥ ।
 hundreds of bonds of hope, desire, wrath, possessed of
 bound by

ईहने कामभोगार्थमन्यायेनार्थसंचयान् ॥
 īhante kāmabhogārtham-anyāyenā-rthasamicayān ॥
 they seek for indulgence of desires, by unjust means, to
 gather wealth.

Bound by hundreds of bonds of hope, possessed of desire and wrath, they seek, to gather wealth by unjust means for indulgence of desires.

(13)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
 Idam-adya mayā labdham-imam-prāpsye manoratham ।
 this to-day by me is gained this shall desire
 attain

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥
 Idam-asti-dam-api me bhaviṣyati punar-dhanam ॥
 this is this too mine shall be again wealth.

This is gained by me to-day, this desire shall I attain, this is mine and also this wealth shall be mine again.

(14)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
 Asau mayā hataḥ śatrur-haniṣye cā-parān-api ।
 this by me has been foe shall slay and others also
 slain

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥
Isvaro-'ham-aham bhogī siddho-'ham balavānsukhī ॥
 Lord I am I the perfect I am strong happy.
 enjoyer

This foe has been slain by me. I shall slay the others also; Lord am I, I the enjoyer, perfect am I, strong and happy.

(15)

आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
Adhyo-'bhijanavānasmi ko-'nyo-'sti sadṛśo mayā ।
 wealthy high-born am I who else is like me
 यश्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥
Yakṣye dāsyāmi modisya ity-ajñānavimohitāḥ ॥
 shall shall give shall be thus ignorance deluded ones.
 sacrifice, largesse merry

Wealthy and high-born am I, who else is like unto me? I shall sacrifice and shall give largesse—thus those deluded by ignorance (speak).

(16)

अनेकचित्तविभ्रान्ता मोहजाल समावृताः ।
Anekacittavibhrāntā mohajāla samāvṛtāḥ ।
 by many thoughts upset, delusion meshes covered
 प्रसक्ताः कामभोगेषु पतन्ति नरकेऽजुचौ ॥
Prasaktāḥ kāmabhogeṣu patanti narake-'śucau ॥
 addicted to desire-indulgence fall into hell foul.

Upset by many thoughts, covered by meshes of delusion, addicted to indulgence of desires, they fall into foul hell.

(17)

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
 Ātmasambhāvitāḥ stabdhā dhana-māna-madānvitāḥ¹
 self-conceited stubborn wealth-pride-intoxication-filled
 यजन्ते नाम यज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥
 Yajante nāma yajñais-te dambhenā-vidhipūrvakam ॥
 they offer in name sacrifice, with presumption, not according
 to rules.

Self-conceited, stubborn, filled with the pride and intoxication of wealth, they offer sacrifice in name (only) with presumption, not according to rules.

Dambha = deceit, hypocrisy, pride and presumption. Telang renders as “merely for show”; Lassen as “Adl simulationem sanctitatis”; Sridhara “without faith”.

(18)

अहंकारं बलं दर्पं कामं क्रोधं च
 Ahamkāram balam darpam kāmam krodham ca
 self-conceit strength pride desire wrath and
 संश्रिताः ।
 samśritāḥ
 possessed by
 मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥
 Māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ ॥
 me in their own and other
 bodies despise these malicious ones.

These malicious ones despise me in their own body and in other bodies, being possessed by self-conceit, strength, pride, desire and wrath.

(19)

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
 Tān-aham dvīṣataḥ krūrān-saṁsāreṣu narādhamaṇ |
 these I hating cruel in the world lowest of mankind
 क्षिपाम्यजस्तमशुभानासुरीवेव योनिषु ॥
 Kṣipāmy-ajasram-aśubhān-āsurīṣ-veva yoniṣu ||
 hurl thousand the into devilish wombs.
 times evil-doers

These cruel ones hating me, lowest of mankind in the world, I hurl constantly, these evil doers into the devilish wombs.

(20)

आसुरीं योनिमापना मूढा जन्मनि जन्मनि ।
 Asurīm yonim-āpannā mūḍhā janmani-janmani |
 to Devilish wombs entering deluded from birth to birth
 मामप्राप्यैव कौन्तेय ततो यात्यधमा
 Mām-aprāpyai-va kaunteya tato yānty-adhamām
 me not attaining O Kaunteya! then go to the lowest
 गतिम् ॥
 gatim ||
 way.

O Kaunteya! these deluded, entering the Devilish wombs, from birth to birth, not attaining me, they go to the lowest way.

(21)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
 Trividham narakasye-dam dvāram nāśanam-ātmanah |
 three-fold of Hell this entrance destructive of Self

कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं
Kāmaḥ krodhas-tathā lobhas-tasmād-etat-trayaṁ

Desire, wrath likewise avarice therefore these three

त्यजेत् ॥
tyajet

should abandon.

This entrance of Hell is three-fold, destructive of Self: Desire, Wrath and Avarice as well; therefore, these three should be abandoned.

(22)

एतर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नः ।

Etair-vimuktaḥ kaunteya tamodvārais-tribhir-narah |
 by these released O Kaunteya! by gates of darkness three, man

आचरन्त्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

Ācaranty-ātmanah śreyas-tato yāti parān gatim ||
 work for self weal then goes Supreme way.

O Kaunteya! man released from these three gates of darkness, work for weal of Self and then go to the Supreme way.

Tamaḥ = Darkness, a name of Pātāla, the infernal regions.

(23)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
Yah sāstravidhim-utsrjya vartate kāmakārataḥ |
 Who scripture ordinance abandoning, stays under the influence of desire..

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥
Na sa siddhim-avāpnoti na sukhām na parām gatim ||
 not he perfection attains nor happiness nor Supreme way.

He who, abandoning the ordinance of scripture, stays under the influence of desire, neither attains perfection nor happiness nor Supreme Way.

Siddhim = Perfection: means the highest earthly state which Kapila asserts to be a state of perfect knowledge. Patanjali, the founder of the Yoga system thinks it to be a state of mystic union with the Divine nature through constant meditation. Blessedness is the heaven of one of the gods—Indra. The highest goal is *Nirvāṇa*. Sridhara says “the knowledge of truth, repose and final deliverance.”

Verses 23 and 24 seems to be later interpolations.

(24)

तस्माच्छास्त्रं प्रमाणं ते
Tasmāc-chāstram pramāṇam te
 Therefore the Scriptures authority thine

कायकार्यव्यवस्थितौ ।
kāryā-kārya-vyavasthitau |
 right and wrong acts—for determination

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥
Jñātvā śāstravidhānoktaṁ karma kartum-ihā-rhasi ||
 knowing scripture-laws-declarations work to do here should deserve.

Therefore let the authority of scripture be thine (guidance) for determining right and wrong actions; knowing the declarations in the laws of scriptures, you should deserve work here.

इति श्रीमद्भगवद्गीता: दैवासुरसम्पद-
 Iti Śrīmadbhagavadgītā. Daivāsura-sampad
 विभागयोगे नाम षोडशोऽध्यायः ॥
 vibhāgayogo nāma ṣoḍaśo-'dhyāyāḥ ॥

Thus in the Bhagavadgītā—the Sixteenth Chapter named “Devotion of Divine and Devilish Estates”.

CHAPTER XVII

अर्जुन उवाच
(*Arjuna-uvāca*)

Arjuna spoke:

(1)

ये शास्त्रविधिमुत्सूज्य यजन्ते श्रद्धयान्विताः ।
Ye śāstravidhim-utsṛjya yajante śraddhayā-nvitāḥ ।
 Who sacred laws-injunctions sacrifice with faith-filled
 neglecting
 तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥
Tesām niṣṭhā-tu kā krṣṇa satvam-āho rajas-tamah ॥
 Their devotion what O goodness energy,
 but Krṣṇa is it darkness?

Those who sacrifice filled with faith, neglecting
 the injunctions, what, O Krṣṇa! of their devotion?
 Is it of goodness, energy or darkness?

In this chapter, the nature and action of the three
 Strands, the constituent elements of Nature are
 described. Their action upon the faith of mankind
 and their work—religious and secular—is shown.

(2)

श्रीभगवानुवाच
(*Sri-bhagavān-uvāca*)

The Lord spoke:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
Trividhā bhavati śraddhā dehinām sā svabhāvajā
 three-fold is the faith of embodied that born of
 (souls) nature

मात्त्विकीं राजसीं चैव तामसीं चेति तां शृणु ॥
 sātvikī rājasī-cai-va tāmasī ce-ti tām śṛṇu //
 goodness, energy, and, darkness and that listen.
 too,

Three-fold is the faith born of nature of the embodied souls—of goodness, of energy and also of darkness, listen to that.

(3)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
 Sattvānurūpā sarvasya śraddhā bhavati bhārata |
 as the essential of all faith is O Bhārata!
 character

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः
 Śraddhāmaya-yam puruṣo yo yac-chraddhaḥ
 With faith, man who, what, faith, is,
 is instinct with

स एव सः ॥
 sa eva sah ||
 he, so is.

O Bhārata! the faith of all is according to his essential nature; man is instinct with faith; what his faith is, so he is.

(4)

यजन्ते सात्त्विकां देवान्यक्षरक्षांसि राजसाः ।
 Yajante sātvikāḥ devān-yakṣa-rakṣāṁsi rājasāḥ |
 worship good men gods demi-gods demons the energetic
 प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥
 Pretān-bhūtagaṇāmś-cā-nye yajante tāmasā janāḥ ||
 spirits, ghosts, and others worship, darkness men.

Men of goodness worship the gods, the energetic demi-gods and demons; others worship spirits and ghosts—men of darkness.

(5)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
Aśāstravihitam ghoram tapyante ye tapo janāḥ |
 not enjoined by dire practise who austerity men
 scriptures

दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥
Dambhāhamkārasamyuktāḥ kāmarāgabalānvitāḥ ||
 hypocrisy-pride-wedded to, desire, passion, full
 of the strength of.

Men who practise dire austerity not enjoined by scriptures, wedded to hypocrisy, pride, full of the strength of desire and passion,

(6)

कर्षयन्तः शरीरस्थं भूतग्रामचेतसः ।
Karṣayantah śarīrasthaṁ bhūtagrām-acetasah |
 oppress belonging group of elements being foolish
 to the body

मां चैवान्तःशरीरस्थं
Mām cai-vā-ntahśarīrastham
 me and too who dwell within
 the body

तान्विद्ध्यासुरनिश्चयान् ॥
tān-viddhy-āsura-niscayān ||
 them know Devilish, in resolve.

Being foolish, they oppress the group of elements belonging to the body, and me too, who dwell within the body—know them to be Devilish in resolve.

(7)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
Ahāras-tv-api sarvasya trividho bhavati priyah ।

food, even, of all three-fold, is dear

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥
Yajñas-tapas-tathā dānam teṣām bhedam-imam śr̄ṇu ॥
 sacrifices austerities largesse, of these, difference, this listen.
 likewise,

Food even, dear to all, is three-fold; likewise are the sacrifice, austerities, largesse, listen to the difference of these.

(8)

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्णनाः ।
Ayuh sattva-balārogya-sukha-priti-vivardhanāḥ ।
 life vitality strength, health, joy, love, that, promotes
 रस्याः स्तिधाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥
Rasyāḥ snigdhāḥ sthirā hṛdyā āhārāḥ sātvikapriyāḥ ॥
 savoury greasy firm cordial, foods, to good men, dear.

Those that promote life, vitality, strength, health, joy and love, the savoury, greasy, firm and cordial food is dear to good men.

Arogya-sukha-priti: Lassen renders as “Sanitatem, Voluptatem, hilaritatem augentes”; Burnouf as “la sante, le bein-être et la joie”; Telang as “health, happiness and relish”. Sridhara means ‘peace of mind’ by *Sukha*; and ‘*priti*’ as joy.

(9)

कट्टवम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
Kaṭvamla-lavaṇā-tyuṣṇa-tīkṣṇarūkṣavidiāhinah ।
 bitter, sour, saltish, over-hot, sharp, astringent, burning

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥
Ahārā rājasasyeṣṭā duḥkha-śokāmayapradāḥ ॥
 foods men of energy, like, pain, sorrow, sickness giving.

Foods which men of energy like are bitter, sour, saltish, over-hot, sharp, astringent, burning; they give pain, sorrow and sickness.

(10)

यातयामं गतरसं पूति पर्युषितं च यत् ।
Yātayāmām gatarasam pūti paryuṣitam ca yat |
 stale, taste-less, stinking, decayed, and, that which
 उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥
Ucchiṣṭam-apis cā-medhyam bhojanam tāmasapriyam ||
 refuse also, and, unfit for food, to men of
 sacrifice Darkness, dear.

Food which is stale, taste-less, stinking, decayed and also refuse and unfit for sacrifice, is the food dear to men of Darkness.

Yātayāmām: That has remained over the watches of a night: a night is devided into three watches of four hours each.

(11)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
Aphalākāṅkṣibhir-yajñō vidhidṛṣṭo ya ijyate |
 by those who desire not fruits, as prescribed which perform
 the sacrifice by laws
 यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥
Yaṣṭavyam-eve-ti manah samādhāya sa sātvikah ||
 sacrifice is so thus mind, fixing, that is of the good,
 their duty

Sacrifice which is performed by those who desire no fruit, and as prescribed by laws: doing sacrifice as their duty, fixing their mind on this, is that of the good.

(12)

अभिसंधाय तु फलं दम्भार्थमपि
Abhisandhāya tu phalam dambhārtham-api
 keeping in view, but, fruit, for sake of ostentation also,
 चैव यत् ।
cai-va-yat |
 and even that too,

इज्यते भरतश्वेष्ठ तं यज्ञं विद्धि राजसम् ॥
Ijyate bharataśreṣṭha tam yajñām viddhi rājasam ||
 sacrifices, O best of the } that sacrifice, know, to be of
 Bharatas! } Energy.

But keeping in view the fruit (of action), and also for the sake of ostentation, who sacrifices, O best of Bhāratas! know that sacrifice to be of Energy.

(13)

विधिहीनमसृष्टान्म मन्त्रहीनमदक्षिणम् ।
Vidhihinam-asṛṣṭānnam mantrahinam-adakṣiṇam |
 with no rule observed, no without hymns, with-
 food distributed out fees given

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥
Sraddhāvirahitam yajñam tāmasam paricaksate ||
 devoid of Faith the sacrifice of Darkness they declare,

The sacrifices done with no rule observed, no food distributed, without (Vedic) hymns, without paying (sacrificial) fee, and devoid, of Faith, they declare that to be of Darkness.

Vidhihīna: Without the Prescribed Ceremonial,
(C/o Asiatic Res. Vol. V. P. 345).

(14)

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
Devadvija-guru-prājñapūjanam ūaucam-ārjavam |
to the gods, the twice-born, preceptors, cleanliness, uprightness
wise men, reverence,

ब्रह्मचर्यमहिसा च शारीरं तप उच्यते ॥
Brahmacaryam-ahimsā ca sārīram tapa ucyate ||
continence harmlessness, and, body's austerity, is said.

The austerity of the body is said to be reverence to the gods, the twice-born, preceptors, and wise men, cleanliness, uprightness, continence and harmlessness.

(15)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
Anudvegakaram vākyam satyam priyahitam ca yat |
that gives no irritation, words true pleasant and that,
beneficial which

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप
Svādhyāyābhyanam cai-va vāñmayam tapa
sacred recitation-practice of and too of speech austerity
उच्यते ॥
ucyate ||
is called.

Words that give no irritation, true, pleasant and beneficial, and also of practice of sacred recitation, is called the austerity of speech,

(16)

मनः प्रसादः सौम्यत्वं
Manah prasādah saumyatvam
 minds serenity gentleness,
 मौनमात्मविनिग्रहः ।
maunam-ātmavinigrahah ।
 silence self-restraint
 भावसंशुद्धिर्गत्येतत्पो मानसमुच्यते ॥
Bhāvasaṁśuddhir-ity-eta-tapo mānasam-ucyate ॥
 soul's-purification, so, this, austerity of mind, is called.

Serenity of mind, gentleness, silence, self-restraint, purification of soul, this is so called the austerity of mind.

(17)

श्रद्धया परया तप्तं तपस्तत्रिविधं
Śraddhayā parayā taptam tapas-tat-trividham
 by faith supreme practised austerity, that three-fold,
 नरैः ।
nariḥ ।
 by men
 अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥
Aphalākāṅkṣibhir-yuktaih sātvikam paricakṣate ॥
 by those who desire no fruit } good is designated.
 and are controlled }

That austerity practised by men with supreme faith—three-fold—by those who desire not fruit (of action) and are controlled, is designated as of the good.

(18)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
Satkāramānapūjārtham tapo dambhena cai-va yat |
 welcome, honour, respect, austerity, hypocrisy, and, so which
 to win with

क्रियते तदिह प्रोक्तं राजसं चलमधृत्वम् ॥
Kriyate tadiha proktam rājasam calam-adhruvam ||
 is practised, that, is said, of Energy, unstable, unsure.
 here,

To win welcome, honour, respect, that austerity which is practised with hypocrisy, is here said to be of Energy unstable and unsure.

Satkāramānapūjārtham: Lassen renders it as “Honorem. dignitatem et reverentiam siti comprandi gratia”; Burnouf translates by ‘l’ honneur, le respect et les hommages”. *Satkāra* = a gracious reception; *Mānas* = respect, *pūjā* = outward offering.

(19)

मूढग्राहेणात्मनो यर्त्पिदया क्रियते तपः ।
Mūḍhagrāheṇā-tmano yat-pīdayā kriyate tapah |
 by foolish obstinacy which is practised, austerity
 of Self by torture,
 परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥
Parasyo-tsādanārtham vā tat-tāmasam-udāhṛtam ||
 to others, to cause, ruin, or that, of Darkness, is said to be.

By foolish obstinacy, by self torture, which austerity is practised, to cause ruin to others is said to be that of Darkness.

Mūḍhagrāhenā: Lassen renders as “Ex inepto commento”; Burnouf as “Nee d'une imagination egaree”; Thomson as “from an erroneous point of view”; Sri-

dhara as "done without discrimination"; St. Peters Dict. interprets *grāha* as 'unternehmen.'

(20)

दातव्यमिति	यदानं	दीयतेऽनुपकारिणे ।
<i>Dātavyam-iti</i>	<i>yad-dānam</i>	<i>dīyate-'nupakāriṇe</i> !
duty to give, so	which gift	is given, to one who cannot make a return.

देशे काले च पात्रे च तदानं सात्विकं
Deśe kāle ca pātre ca tad-dānam sātvikam
 in place, time, and, recipient, and, that, gift, of goodness,

स्मृतम् ॥
smṛtam ||
 is known.

That gift which is given as a duty to give, to one who cannot return, in (due) place, time and to (proper) recipient, that gift is known to be of goodness.

Pātre: *Pātra* = a Vessel: here a proper receptacle. Sridhara explains that a locative case is here used for the dative unnecessarily. Lassen has a different version: "Equiden dixerim *Pātre* non de persona esse intelligendum, sed interpretandum esse, dātā justa occasione".

(21)

यत् प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
Yat-tu pratyupakārārtham phalam-uddiśya vā punah |
 that with the hope of fruit- expecting or again
 which return

दीयते च परिक्लिष्टं तदानं राजसं स्मृतम् ॥
Diyate ca parikliṣṭam tad-dānam rājasam smṛtam ||
 is given and grudgingly, that gift, of Energy, is known.

That which is given with the hope of return expecting fruit hereafter, and grudgingly, that gift is known to be of Energy.

(22)

अदेशकाले यदानमपात्रेभ्यश्च दीयते ।
Adeśakāle yad-dānam-apātretrebhyaś-ca diyate ।

in improper place and time which gift to wrong recipient and is given

असत्कृतमवज्ञातं तत्त्वामसमुदाहृतम् ॥
Asatkṛtam-avajñātām *tat-tāmasam-udāhṛtam* ||
 unceremoniously with
 contempt that of Darkness is called.

That gift which is given to wrong recipient in improper place and time, unceremoniously, with contempt, that is called of Darkness.

(23)

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
Om tatsad-iti nirdeśo brahmaṇas-trividhāḥ smṛtah|
 “OM TAT SAT” designation of Brahman, three-fold is said to be
 this

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥
Brāhmaṇaś-tena vedāś-ca yajñāś-ca vihitāḥ purā ||
 the Brahmins Vedas, and, sacrifices, ordained, of old.
 by this, and,

"OM TAT SAT" this is said to be the three-fold designation of Brahman; by this the Brāhmīns, the Vedas, and the sacrifices were ordained of old.

Om, Tat, Sat: Om see Ch. I.1; Tat = That; is used in *Tat tvam asi* = That thou art, refers to the absolute existence of all things in Him.

Sridhara: "It means Brahma and other gods of revelation".

Śaṅkara: "These words have been handed down in the Vedantas; *Sat* is used by Manu to denote the Supreme Being (Manu I.2). The philosophic meaning of *Sat* is the sum of existent things, represented as effects (*Sāṅkhya Kārikā* P. 135).

(24)

तस्मादोमित्युदाहृत्य <i>Tasmād-aum-ity-udāhṛtya</i>	यज्ञदान तपः क्रियाः। <i>yajña-dāna-tapah-kriyāḥ </i>
therefore 'OM' this uttering,	sacrifice, gifts, austerity-rites
प्रवर्तन्ते विधानोक्ताः <i>Pravartante vidhānoktāḥ</i>	सततं ब्रह्मवादिनाम् ॥ <i>satatam brahmavādinām </i>
are undertaken as enjoined in scriptures,	ever, by expounders of Brahman.

Therefore uttering this 'OM', the rites of sacrifice, gifts and austerity are ever undertaken as enjoined in scriptures by the expounders of Brahman

(25)

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।
 Tad-ity-anabhisañdhāya phalam yajñatapah kriyāḥ ।
 'TAT', so, with no regard for fruit, sacrifice, austerity, rites
 दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥
 Dānakriyāś-ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ ॥
 giving act } and, various, performed by salvation-desiring
 of alms, } ones.

With 'TAT' and with no regard for fruit, various rites of sacrifice, austerity, acts of alms-giving are performed by those desiring salvation.

(26)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
Sadbhāve sādhubhāve ca sad-it-y-eta-t-prayu-jyate |
 good in the sense of real and 'SAT', so, this, is, employed
 प्रशस्ते कर्मणि तथा मच्छब्दः पार्थं युज्यते ॥
Praśaste karmanī tathā sacchabdaḥ Pārtha yujyate ||
 in auspicious, works, likewise, 'SAT', word, O Partha! is applied.

In the sense of good or real, 'SAT' is employed, likewise in auspicious works, the word 'SAT'. O Pārtha!, is aplied.

(27)

यज्ञे तपसि दाने च स्थितिः सदिति
Yajñe tapasi dāne ca sthitih sad-iti
 In sacrifice, austerity alms-giving and continuance 'SAT'
 चोच्यते ।
co-cyate |
 so is
 called.

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥
Karma cai-va tadarthyam sad-it-y-evā-bhidhīyate ||
 work, too, also, for that purpose 'SAT' so also is named.

Continuance in sacrifice, austerity, alms-giving, is also called 'SAT'; also any work for that purpose is also named 'SAT'.

Sthiti: Lassen renders it as "Certa Consuetudo"; Burnouf as "la perseverance". Thomson as "a quies-

cent state of sacrifice". Sridhara interprets as "abiding therein by means of application and devotedness". Śaṅkara means by *Sat* things done on behalf of Iśvara.

(28)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं
Aśraddhayā hutam dattam tapas-taptam kṛtam
 without faith if sacrificed given gifts austerities rites
 performed

च यत् ।

ca yat |

and that

असदित्युच्यते पार्थं न च तत्प्रेत्य नो इह ॥
Asad-ity-ucyate Pārtha na ca tat-pretya no iha ||
 'ASAT' so it is called O Pārtha! not and that hereafter nor here.

Without Faith, whatever is sacrificed, given as gifts, austerities, performed, rites are observed, O Pārtha! it is called 'ASAT' here and hereafter it is naught.

The verses from 23 to 28, are different in thought with the rest of the chapter and incongruous; they seem to be later interpolations.

इति श्रीमद्भगवद्गीता श्रद्धात्रयविभागयोगो
Iti Śrīmad-bhagavadgītā Śraddhātraya-vibhāgayogo
 नाम सप्तदशोऽध्यायः ॥
nāma saptadaso'-dhyāyah ||

Thus in the Bhagavadgita—the Seventeenth Chapter named Devotion of Three-fold Division of Faith.

Chapter XVIII

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna spoke:

(1)

सन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
Samnyāsasya mahābāho tattvam-icchāmi veditum |
of renunciation O strong- the truth, I wish, to know
armed,
त्यागस्य च हृषीकेश पृथक्केशिनिषुदन ॥
Tyāgasya ca hṛṣīkēśa pṛthak-keśiniṣūdana ||
of abandonment, and, O Kṛṣṇa, severally, O Keśiniṣūdana!

I wish to know the truth about renunciation, O
strong-armed! and of abandonment severally, O
Kṛṣṇa, O Keśiniṣūdana! (slayer of kesin-a demon in the
form of a horse)

श्रीभगवानुवाच
(*Śrī-bhagavānuvāca*)

The Lord spoke:

(2)

काम्यानां कर्मणां न्यासं सन्यासं कवयो
Kāmyānām karmaṇām nyāsaṁ samnyāsaṁ kavayo
of desiring actions renoueing renunciation the sages
विदुः ।
viduḥ |
know

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥
Sarvakarmaphalatyāgaṁ prāhus-tyāgam vicakṣanāḥ ||
 all-works-fruit-abandoning called abandonment the wise.

Renouncing actions of desire the sages call as renunciation; abandoning the fruit of all works is called by the wise abandonment.

Thomson thinks that the reference in the first group is to Kapila and his followers and to the Mimāṁsā School in the second. Kapila has not left any record of such an opinion—he thought that the perfect state of the soul is when it is completely isolated from matter. The Mimāṁsā School made no such limitations to work as in the first doctrine.

(3)

त्याज्य दोषवदित्येके कर्म प्राहुमनीषिणः।
Tyājyam doṣavad-ity-eke karma prāhur-manīṣināḥ |
 should be as evil so some work declared learned (men)
 given up
 यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥
Yajñadānatapahkarma na tyājyam-iti-cā-pare ||
 sacrifice, gifts, austerity, work not to be given and others,
 up so

'Work should be given up as evil' declared some learned men; others (say) that sacrifice, gifts, austerity—such works are not to be given up.

(4)

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम !
Niscayam śr̄ṇu me tatra tyāge bharatasattama |
 decision listen my, there in abandonment, O best of
 in, Bharatas

त्यागो हि पुरुषव्याघ्रं त्रिविधः संप्रकीर्तिः ॥
Tyāgo hi puruṣavṛyāghra trividhaḥ samprakirtitah ॥
 abandonment O tiger among three-fold it is declared.
 indeed, men!

O best of Bharatas! listen to my decision therein as regards abandonment. O tiger among men! it is declared that abandonment is three-fold.

(5)

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
Yajña-dānatapaḥ karma na tyājyam kāryameva tat |
 sacrifice, gifts, austerity-works not to be done that should be abandoned

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
Yajño dānam tapaś-cai-va pāvanāni manīṣinām ॥
 sacrifice gifts-giving austerity and also purifiers of the learned.

Works of sacrifices, gifts, austerity should not be abandoned but that they should be done; sacrifice, giving gifts, and also austerity are purifiers of the learned.

(6)

एतान्यपि तु कर्मणि सङ्गं त्यक्त्वा फलानि च ।
Etāny-api tu karmāṇi saṅgam tyaktvā phalāni ca |
 these even but works attachment giving up fruits and
 कर्तव्यानीति मे पार्थं निश्चितं मतमुत्तमम् ॥
Kartavyānīti me pārtha niścitat matam-uttamam ॥
 should be done my O Pārtha! decided view final.
 such

But even these works should be done giving up attachment of fruits, O Pārtha! such is my decided and final view.

(7)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
Niyatasya tu samnyāsaḥ karmaṇo no-papadyate |
 of obligation indeed abandonment of action not is right

मोहात्तस्य परित्यागस्तामसः परिकीर्तिः ॥
Mohāt-tasya parityāga-tāmasaḥ parikirtitah ||
 from delusion its abandonment of Darkness is declared.

Abandonment of a work of obligation is not right; Abandonment of such from delusion is declared to be from Darkness.

(8)

दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।
Duḥkham-ity-eva yat-karma kāyakleśa bhayāt-tyajet |
 painful thus is what work from fear of physical gives up pain

स कृत्वा राजसं त्यागं नैव
Sa kṛtvā rājasam tyāgam nai-va
 he doing of Energy abandonment not even
 त्यागफलं लभेत् ॥
tyāgaphalam labhet
 abandonment fruit of gains.

What work is abandoned from fear of physical pain, that abandonment is of Energy; he gains not even the fruit of abandonment.

Yat-karma kāyakleśe bhayāt-tyajet: The construction is a difficult one: Thomson thinks it ‘ungrammatical’; Lassen: “Lenior foret orationis structura si scriptum esset, *ya* karma, sed habet lectio re-

cepta quo se tueatur. Verbo in modo potestativo posito subintelligitur tum conjunctio conditionalis, tum pronomen indefinitum; si quis omittat opus quidpiam.....is".

(9)

कार्यमित्येव यत्कर्म नियतं कुरुतेर्जुन ।
Kāryam-ity-eva yat-karma niyatam kurute-rjunu |
 it should be done so what work ever performs O Arjuna
 सङ्गं त्यक्त्वा फलं चैव स त्यागः
Saṅgam tyaktvā phalam cai-va sa tyāgah
 attachment abandoning, fruit, and, also, that abandonment
 सात्त्विको मतः ॥
sātviko mataḥ ||
 is deemed good

O Arjuna! What work is ever performed (saying) that it should be done, abandoning attachment and also fruit, that abandonment is deemed of goodness.

(10)

न द्वेष्टयकुशलं कर्म कुशले नानुषज्जते ।
Na dveṣṭy-akuśalam karma kuśale nā-nuṣajjate |
 not hates unfitting work to the fitting not clings
 त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥
Tyāgi-sattvasamāviṣṭo medhāvī chinnasamśayah ||
 renouncer, composed of goodness enlightened whose doubt is cleft.

The renouncer, the enlightened, whose doubts are cleft, composed of goodness, neither hates unfitting work, nor clings to the fitting work.

Akuśalam karma: Lassen renders as ‘minus prosperum opus’. Sridhara means by *Kuśala* any-

thing pleasant; Telang follows Sridhara. In St. Peters Dictionary it is rendered as "Sich in gutem Gustande, in der gehörigen ordnung befinde".

(11)

न हि देहभूता शक्यं त्यक्तुं कर्माण्यशेषतः ।
Na hi dehabhṛtā śakyam tyaktum karmany-aśeṣataḥ |
 not indeed, who is able to abandon works entirely
 bears a body
 यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥
Yas-tu karmaphalatyāgī sa tyāgī-tyabhidhīyate ||
 who but, work-fruit-abandoner, he, Abandoner so is called.

Indeed not one who bears a body is able to abandon works entirely, but he who abandons the fruits of works, he is called the Abandoner.

(12)

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः
Aniṣṭam-iṣṭam miśram ca trividham karmanah
 unpleasant, pleasant, mixed and three-fold of action
 फलम् ।
phalam
 fruit
 भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां
Bhavaty-atyāginām pretya na tu samnyāsinām
 is for who renounces not, after not but for the renounced
 death
 क्वचित् ॥
kvacit् ||
 none whatsoever,

Three-fold is the fruit of action after death for one who renounces not—unpleasant, pleasant and mixed; but for the renounced none whatsoever exists.

(13)

पञ्चतानि महाबाहो कारणानि निबोध मे ।
Pañcātāni mahābāho kāraṇāni nibodha me |
 five these O mighty-armed causes learn from me
 सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥
Sāṃkhye kṛtāntे proktāni siddhaye sarvakar-
maṇām ||

In Sāṅkhya dogmas declared for fulfilment of all works.

Learn from me, O mighty-armed! These five causes declared in Sāṅkhya, dogmas for fulfilment of all causes.

(14)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
Adhiṣṭānam tathā kartā karāṇam ca prthagvidham |
 the seat likewise the means and various kinds
 of action agent
 विविधाश्च पृथग्वेष्टा दैवं चैवात्र पञ्चमम् ॥
Vividhāś-ca prthagvēṣṭā daivam cai-vū-tra pañcamam |
 several and diverse providence and here the fifth.
 functions

The seat of action, likewise the agent, various kinds of means, several and diverse functions, and here providence the fifth.

(15)

शरीरवाङ्मनोभिर्यत्कर्म	प्रारभते नरः ।
<i>Śarīravāñmanobhir-yatkarma</i>	<i>prārabhate narah </i>
by body, speech, mind whatever work	undertakes a man

न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥
Nyāyyam vā viparītam vā pañcai-te tasya hetavah ॥
 whether right or, the opposite, or five these its causes.

Whatever work a man undertakes, by body, speech, and mind, whether right or its opposite, these are its five causes.

(16)

तत्रैवं मति कर्तारमात्मानं केवलं तु यः ।
Tatrai-vam sati kartāram-ātmānam kevalam tu yah ।
 This being so, the agent himself sole he who
 पश्यत्यकृतबुद्धित्वान् म पश्यति दुर्मतिः ॥
Paśyaty-akṛtabuddhitvān-na sa paśyati durmatih ॥
 sees by reason of imperfect not he sees of perverse mind.
 judgment

This being so, he who sees himself as the sole agent, by reason of imperfect judgement, he of perverse mind, sees not.

(17)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
Yasya nāhaṁkṛto bhāvo buddhir-yasya na lipyate ।
 whose non-egoistic sense understanding not tainted
 whose
 हत्वापि म इमांलोकान् हन्ति न निबध्यते ॥
Hatvāpi sa imāml-lokān-na hanti na nibadhyate ॥
 slaying even he these creatures not kills nor is bound.

He whose understanding is not tainted, free from the sense of self (egoism), he slaying even these creatures, kills not, nor is bound.

(18)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
Jñānam jñeyam parijñatā trividhā karmacodanā ।
knowledge, object of } the knower, three-fold incitement to action
knowledge, } knowledge,

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥
Karaṇam karma karte-ti trividhah karmasamgrahah ॥
the means, the work, the agent, three-fold sum of actions.

The three-fold incitement to action are knowledge, object of knowledge, the knower; the three-fold sum of actions are the means, the work, the agent.

(19)

ज्ञानं कर्म च कर्ता च त्रिधैव
Jñānam karma ca kartā ca tridhai-va
knowledge the work and the agent and three kinds
गुणभेदतः ।
guṇa bhedataḥ
strands-
difference of
प्रोच्यते गुणसंख्याने यथावच्छृणु तात्परि ॥
Procyate guṇasamkhyāne yathāvac-chṛṇu tāny-api ॥
are declared in the science of duly listen these too.
Strands

Knowledge, work and the agent are declared in the science of strands as of three-kinds according to their difference; listen to these, too, duly.

(20)

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
Sarvabhūteṣu, yenai-kam bhāvam-avyayam-īkṣate |
 In all beings by which one existence immutable, is seen
 अविभक्तं विभक्तेषु तज्जानं विद्धि सात्त्विकम् ॥
Avibhaktam vibhakteṣu taj-jñānam viddhi sātvikam ||
 undivided in the that know to be of
 divided knowledge goodness.

By which is seen one immutable existence in all beings, undivided in the divided, that knowledge, know, to be of goodness.

(21)

पृथक्त्वेन तु यज्ञानं
Pṛthaktvena tu yaj-jñānam
 by reason of but which
 separateness knowledge
 नानाभावात्पर्थग्विधानं ।
nānābhāvān-pr̥thagvidhān |
 many existences severally divided
 वेति सर्वेषु भूतेषु तज्जानं विद्धि राजसम् ॥
Vetti sarveṣu bhūteṣu taj-jñānam viddhi rājasam. ||
 sees in all in beings that know of Energy.
 knowledge to be

But the knowledge which by reason of separateness, sees many existences severally divided in all beings, know that knowledge to be of Energy.

(22)

यत् कृत्सनवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
Yat tu kṛtsnavad-ekasmin-kārye saktam-ahaitukam |
 that as if it were in one effect clings without cause
 which the whole,

अतस्वार्थवदल्पं च तत्त्वामसमुदाहृतम् ॥
Atattvārthavad-alpam ca tat-tāmasam-udāhṛtam ||
 ignoring the true, narrow, and, that of Darkness is declared.

That which clings without cause to one effect as if it were the whole, ignoring the true (essence) and is narrow, that is declared to be of Darkness.

Ahaitukam; Thomson explains: “Does not recognise the true cause i.e., the final emancipation from matter” Lassen renders as “qui principiis caret”; Sridhara explains; “not acknowledging creation, not devoted to truth, and not resting in the Supreme.” Burnouf renders as “Science sans principes”. Hetu=Cause, reason. judgement.

(23)

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
Niyatam saṅgarahitam-arāgadveṣataḥ kṛtam |
 of obligation without attachment without love that is
 or hatred done

अफलप्रेसुना कर्म यत्त्सात्त्विकमुच्यते ॥
Aphalaprepsunā karma yat-tat-sātvikam-ucyate ||
 by one who seeks work which that of goodness is called.
 not fruit

That work of obligation which is done by one who seeks no fruit, without attachment, without love or hatred is called that of goodness.

(24)

यत् कामेसुना कर्म साहंकारेण वा पुनः ।
Yat-tu kāmepsunā karma sāhamkāreṇa vā punah |
 which but, one who seeks work with self-conceit, or, again
 to fulfil desire

क्रियते बहुलायाम् तद्राजसमुदाहृतम् ॥
Kriyate bahulāyāsaṁ tad-rājasam-udāhṛtam ||
 is done, one of heavy toil, that of Energy is declared.

But, which work is done by one who seeks to fulfil his desire, or again with self-conceit, one of heavy toil, that of Energy is declared.

(25)

अनुबन्ध	क्षयं	हिंसामनपेक्ष्य
<i>Anubandham</i>	<i>kṣayam</i>	<i>himśām-anapekṣya</i>
without regard	to loss,	to harm, without regard
to consequences		
		च पौरुषम् ।
		<i>ca pauruṣam</i>
		and to power
मोहादारभ्यते	कर्म	तत्त्वामसमुदाहृतम् ॥
<i>Mohād-ārabhyate</i>	<i>karma tat-tāmasam-udāhṛtam</i>	

from delusion undertaken, work, that, of Darkness, is declared.
 Work undertaken without regard to consequences to loss, to harm, and without regard to power, that is declared to be of Darkness.

(26)

मुक्तसङ्गोनहंवादी	धृत्युत्साहसमन्वितः ।
<i>Mukt'saṅgo-nahamvādī</i>	<i>dhrtyutsāhasamanvitah</i>
free from attachment, not egoistic in speech	constancy, zeal, full of
सिद्ध्यसिद्ध्योर्निर्विकारः	कर्ता सात्त्विक उच्यते ॥
<i>Siddhyasidhyor-nirvikāraḥ</i>	<i>kartā sāttvika ucyate</i>
in success and unsuccess unmoved,	worker is of is called, goodness,

The worker who is free from attachment, not egoistic in speech, full of constancy and zeal, unmoved in success and unsuccess, of goodness is called.

(27)

रागी	कर्मकलप्रेपुलुंबयो
<i>Rāgī</i>	<i>karmaphalaprepsur-lubdho</i>
impassioned,	seeks the fruit of work, greedy,
	हिंसात्मकोऽशुचिः । <i>himṣātmako-'suciḥ</i>
	injurious, impure

हर्षशोकान्वितः	कर्ता	राजसः	परिकृतितः ॥
<i>Harṣaśokānvitah</i>	<i>kartā</i>	<i>rājasah</i>	<i>parikṛtitah</i>
full of pleasure	the worker,	of Energy,	is declared.
and grief,			

The worker who is impassioned, seeks the fruit of work, greedy, injurious, impure and full of pleasure and grief, is declared to be of Energy.

(28)

अयुक्तः	प्राकृतः	स्तव्धः	शठो
<i>Ayuktaḥ</i>	<i>prākṛtaḥ</i>	<i>stabdhah</i>	<i>śaṭho</i>
uncontrolled	without	obstinate	deceitful
	discrimination		
		नैष्कृतिकोऽलसः । <i>naiṣkṛtiko-'lasah</i>	
		malicious, idle	

विषादी	दीर्घसूत्री	च	कर्ता	तामस	उच्यते ॥
<i>Viṣādī</i>	<i>dīrghasūtri</i>	<i>ca</i>	<i>kartā</i>	<i>tāmasa</i>	<i>ucyate</i>
despondent,	procrastinating,	and,	worker of Darkness,		is called.

The worker who is uncontrolled, without discrimination, obstinate, deceitful, malicious, idle, despondent and procrastinating, is called of Darkness.

Prakṛta: Lassen renders as "Vilis"; Thomson as "without discrimination i.e. adopting a common mode of action, not varying with the nature of the thing to be done"; Telang "who has no application".

(29)

बुद्धेभेदं धर्तेश्चैव गणतस्त्रिविधं शण् ।

Buddher-bhedam dhṛtes-cai-va gunatas-trividham
srnu |

of understanding, of constancy, too, according to Strands
distinction three-fold, listen

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥

Procyamānam-aśeṣena pṛthaktvena dhananjaya ||

to be declared fully severally O Dhananjaya!

O Dhananjaya! listen to the threefold distinction of understanding and of constancy also, according to Strands declared, fully and severally.

(30)

प्रवृत्ति च निवृत्ति च कार्यकार्ये भयाभये ।

Pravṛttim ca nivṛttim ca kāryākārye bhayābhaye |
 action and inaction and, what should be done . . .
 and what not in fear and
 fearlessness

बन्धं मोक्षं च या वेति बुद्धिः सा
Bandham mokṣam ca yā vetti buddhiḥ sā
 bondage salvation and which, knows understanding that
 पार्थं सत्त्विकी ॥
Pārtha sattvikī ॥

The understanding which known action and inaction, what should be done and what not, fear and fearlessness, bondage and salvation, that understanding, O Pārtha!, is of goodness.

(31)

यया धर्ममधर्मं च
 Yayā dharmam-adharmam ca
 by which right-wrong and
 कार्यं चाकार्यमेव च ।
 kāryam-cā-kāryam-eva ca ।
 what should be done too and
 and what not to be done
 अयथावत्प्रजानाति बुद्धिः सा पार्थं राजसी ॥
 Ayathāvat-prajānāti buddhiḥ sā Pārtha rājasī ॥
 erroneously knows, understanding, that O Pārtha! is of
 Energy.

That understanding by which one knows erroneously right and wrong, what should be done and also what should not be done, that O Pārtha! is of Energy.

Ayathāvat: Lassen renders as “incongrue”; Burnouf as ‘confusement’; Thomson as “by which one takes a wrong view”; Dr. Lorinser as “nicht wie’s geziemend ist”; it corresponds to the French “comme il faut”.

(32)

अधर्मं धर्ममिति या मन्यते तमसावृता ।
 Adharmam dharmam-iti yā manyate tamasā-vṛtā ।
 unrighteous- righteous- so which deems by darkness
 ness ness enveloped

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थं तामसी ॥
 Sarvārthān-viparitāṁś-ca-buddhiḥ sā Pārtha tāmasī ॥
 all things in the reverse and the } that O Pārtha of
 understanding } Darkness.

Enveloped by darkness that understanding which deems unrighteousness as righteousness, all things in the reverse, O Pārtha! that is of Darkness.

(33)

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
 Dhṛtyā yayā dhārayate manah prāṇendriyakriyāḥ ।
 by constancy by controls mind-life-senses-activities
 which

योगेनाव्यभिचारिष्या धृतिः सा पार्थं सात्त्विकी ॥
 Yogenāvyabhicāriṇyā dhṛtiḥ sā Pārtha sāttvikī ॥
 by control-unwavering constancy that O Pārtha is of goodness.

By which constancy one controls the activities of mind, life and senses, and by unwavering control, that constancy is of Goodness.

Śaṅkara says: “by the constant practice of pious meditation” and Sridhara “by an inner withholding from the objects of sense.”

(34)

यया तु धर्मकामार्थान्वृत्या धारयते र्जुन ।
 Yayā tu dharmakāmārthān-dhṛtyā dhārayate rjuna ।
 by but duty, desire, wealth, by constancy holds O Arjuna
 which

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थं राजसी ।
 Prasaṅgena phalākāṅkṣī dhṛtiḥ sā Pārtha rājasī ॥
 with attachment desire constancy that O Pārtha is of
 for fruit Energy.

But, O Arjuna ! by which one holds with constancy to duty, desire and wealth, with attachment and desire for fruit, that constancy O Pārtha ! is of Energy.

(35)

यथा स्वतन्त्रं भयं शोकं विषादं मदमेव च ।
Yayā svapnam bhayam śokam viṣādam madam-eva ca
 by sleep fear grief despondency, lust, also, and
 which
 न विमुच्यते दुर्मेधा वृत्तिः सा पार्थ तामसी ॥
na vimuñcati durmedhā dhṛtiḥ sā Pārtha tāmasī ॥
 not give up the stupid constancy that O Pārtha is of
 Darkness.

The stupid constancy by which sleep, fear, grief, despondency and also lust is not given up, that O Pārtha is of Darkness.

(36)

सुखं त्विदानीं त्रिविधं श्रूणु मे भरतर्षभ ।
Sukham tv-idānīm trividham śrūnu me bharatarṣabha ।
 happiness but now three-fold listen from O Prince of the
 me Bharatas
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥
Abhyāsād-ramate yatra dukkhāntam ca nigacchati ॥
 by habit rejoices wherein sorrow-end and reaches.

But O Prince of Bharatas! now listen from me the three-fold happiness wherein by habit one rejoices and reaches the end of sorrow.

(37)

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
Yat-tad-agre viṣam-iva pariṇāme-'mr̥topamam |
 that which at the beginning at the end nector-like
 poison as

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥
Tat-sukham sātvikam proktam-ātmabuddhiprasāda-
jam ||

that happiness of goodness is declared born of the serenity of one's understanding.

That happiness which, at the beginning is as poison, at the end like nector, is declared to be of goodness and is born of the serenity of one's understanding.

[“*Ātmabuddhi prasādajam*—Lassen: ‘E mentis ipsius serenitate nata’ Telang’: It flows from the knowledge of the soul free from obscurity.” Thomson follows Lassen.]

(38)

विषयेन्द्रियसंयोगाच्चत्तदग्रेऽमृतोपमम् ।
Viṣayendriyasamyogād-yat-tad-agre-'mr̥topamam |
 objects of senses-by-contact that which nector-like
 at the beginning

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥
Parināme viṣam-iva tat-sukham rājasam smṛtam ||
 at the end poison-like that happiness of Energy is thought of.

That happiness, which, from contact of senses and objects of senses, is at the beginning nector-like, at the end like poison, is thought of as of Energy.

(39)

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
Yad-agre cā-nubandhe ca sukhām mohanam-ātmanah |

which at the beginning and in its consequence deludes self

निद्रालस्य प्रमादोत्थं तत्तामसमदाहृतम् ॥

Nidrālasyapramādotthām tat-tāmasam-udāhṛtaṁ ||
sleep-sloth-heedlessness-arising that of Darkness is declared.

The happiness which at the beginning and in its consequences deludes self and arises out of sleep, sloth and heedlessness, that is declared of Darkness.

(40)

सत्त्वं	प्रकृतिजैर्मुक्तं	यदेभिः
<i>Sattvam</i>	<i>prakṛtijair-muktam</i>	<i>yad-ebhiḥ</i>
creature	born of nature, free from	which from स्यात्त्रिभिर्गुणैः ॥ <i>syāt-tribhir-guṇaiḥ</i> ॥ are, from three strands.

Not is there a creature on earth, in heaven and again among gods, which is free from three strands, born of Nature.

(41)

ब्राह्मणक्षत्रियविशां श्रद्धाणां च परन्तप ।
Brāhmaṇakṣatriyavishām śūdrāṇām ca paramtapa ||
 of Brāhmaṇas, Kṣatriyas, Vaisyas, of Śūdras and O Parantapa

कर्मणि प्रविभक्तानि स्वभावप्रभवैर्गणैः ॥
Karmāṇi pravibhaktāni svabhāvaprabhavair gunaiḥ ॥
 activities are distributed which prevail in nature, by Strands.

O Parantapa, the activities of Brahmanas, Kṣatriyas, Vaiśyas, and of Sūdras are distributed by strands which prevail in their nature.

(42)

शमो	दमस्तपः	शौचं	क्षान्तिरार्जवमेव	च ।
<i>Samo</i>	<i>damas-tapah</i>	<i>śaucam</i>	<i>kṣāntir-ārjavam</i>	<i>eva ca</i>
serenity	austerity	purity	forbearance	uprightness and too
ज्ञानं	विज्ञानमास्तिक्यं		ब्रह्मकर्म	
<i>Jñānam</i>	<i>vijñānam-āstikyam</i>		<i>brahmakarma</i>	
knowledge	experience	faith in religion	brahmin's duties	
स्वभावजम् ॥ <i>svabhāvajam</i> ॥				
Nature-born.				

A Brahmin's duties, born of his nature are serenity, self-restraint, austerity, purity, forbearance, uprightness, and also knowledge, experience and faith in religion.

Astikyam: Lassen renders as "Fides in rebus divinis" Thomson: "belief in another world"; Burnouf "la connaissance des choses divines" The word *asti* from its derivative meaning implies something that exists eternally. Its negative *nāstika* found in Manu (ii, 11) means a sceptic. Sir W. Jones renders the word as atheist".

(43)

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे
 Šauryam̄ tejo dhṛtir-dākṣyam̄ yuddhe
 heroism vigour constancy resourcefulness in battle
 चाप्यपलायनम् ।
 cā-pyapalāyanam̄ |
 and too not fleeing
 दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥
 Dānam-īśvarabhaवास-ka kṣātram̄ karma svabhāvajam̄ ||
 generosity lordliness and of Kṣatriya duties born of Nature.

The duties of Kṣatriya born of Nature are heroism, vigour, constancy, resourcefulness, and not fleeing from battle, generosity and lordliness.

(44)

कृषिगोरक्ष्यवाणिज्यं वेश्यकर्म स्वभावजम् ।
 Kṛṣi-gorakṣya-vāṇijyam̄ vaisya-karma svabhāvajam̄ |
 Agriculture } trade Vaisya's duties born of nature
 cow's herding }
 परिचर्यात्मकं कर्म शुद्रस्यापि स्वभावजम् ॥
 paricaryātmakam̄ karma śūdrasyā-pi svabhāvajam̄ ||
 of the type of service, work of Śūdra also Nature-born.

Vaisya's duties, born of (his) nature are Agriculture, herding the cows and trade; work of the type of service is that of Śūdra, born of his nature.

(45)

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
 Sve sve karmany-abhirataḥ samsiddhim labhate
 each his own in duty devoted perfection wins a man
 narah |

स्वकर्मं निरतः सिद्धि यथा विन्दति तच्छृणु ॥
Svakarma-nirataḥ siddhim yathā vindati tac-chṛṇu ॥
 to his own duty perfection how attains that listen
 devoted (thou).

Man wins perfection, (when) each to his own duty is devoted; how one attains perfection when devoted to his own duty, listen to that.

(46)

यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।
Yataḥ pravṛttir-bhūtānām yena sarvam-idam tatam ।
 From forthcoming of beings by whom all this is pervaded
 whom.

स्वकर्मणा तमभ्यर्च्य सिद्धि विन्दति
Svakarmanā tam-abhyarcya siddhim vindati
 by own work Him worshipping perfection attains
 मानवः ॥
mānavah ॥
 a man.

From whom is the forthcoming of beings, by whom all this is pervaded, worshipping Him by doing his own work, a man attains perfection.

(47)

श्रेयात्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
Śreyān-svadharmo viguṇah paradharmāt-svanuṣṭitāt ।
 better one's own religion though than another's even
 imperfect religion well-performed

स्वभावनियतं कर्म कुर्वन्नानोति किल्बिषम् ॥
Svabhāvaniyatam karma kurvan-nā-pnoti kilbiṣam ॥
 by nature imposed work doing not attains any stain,

Better indeed is one's own religion, though imperfect, than another's religion, though well-performed; by doing work imposed by nature, one attains not any stain.

(48)

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
Sahajam karma kaunteya sadoṣam-api na tyajet |
 Natural work O Kaunteya! with faults even not give up
 सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥
Sarvārambhā hi doṣena dhūmenā-gnir-ivā-vṛtāḥ ||
 all enterprise indeed with faults by smoke the fire as covered.

O Kaunteya! one's natural work, though with faults, should not be given up; indeed, all enterprise is covered with faults as the fire is by smoke.

(49)

असक्तं बुद्धिः मर्वत्र जितात्मा विगतस्पृहः ।
Asakta-buddhiḥ sarvatra jitātmā vigataspr̥rahāḥ |
 of unattached everywhere victorious desires relinquished
 understanding over Self
 नैष्कर्म्यसिद्धिं परमां सम्न्यासेनाधि-
Naiṣkarmyasyasiddhim paramāṁ samnyāsenā-dhi-
 to worklessness-perfection Supreme by renunciation
 गच्छति ।
gacchati ||
 attains to.

One of unattached understanding, everywhere victorious over Self, desires relinquished, he, by renunciation, attains to the Supreme perfection through worklessness.

(50)

सिद्धि प्राप्तो यथाब्रह्मा तथाप्नोति
Siddhim prāpto yathā-brahma tathā-pnoti
 perfection having attained how to Brahma so they attain
 निबोध मे।
nibodha me |
 learn from me

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥
Samāse-naiva Kaunteya niṣṭhā jñānasya yā parā ||
 in brief O Kaunteya! consummation of that supreme.
 only knowledge

Having attained prefection, how they attain Brahman-
 Learn (that) from me in brief only, O Kaunteya !
 that supreme consummation of knowledge.

(51)

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं
Buddhyā viśuddhayā yukto, dhṛtyā-tmānam |
 by understanding pure controlled by constancy self
 नियम्य च।
niyamya ca |
 restraining and

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषाव्युदस्य च ॥
Sabdādin-viṣayāṁś-tyaktvā rāga-dveṣau-vyudasya ca ||
 sound and others things of } love hatred casting aside, and.
 sense abandoning }

Controlled by pure understanding, and restraining Self by constancy, abandoning sound, and other objects of sense, and casting aside love and hatred,

(52)

विविक्तसेवी लघ्वासी यतवाक्कायमानसः ।
Viviktasevī laghvāśī yatavākkāyamānasaḥ |
 seeking solitude eating little restraining body speech and mind
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥
Dhyānayogaparo nityam vairāgyam samupāśritaḥ ||
 in meditation intent ever in desirelessness taking refuge.

Seeking solitude, eating little, restraining body, speech and mind, ever intent on meditation, and taking refuge in desirelessness.

(53)

अहंकारं बलं दर्पं कामं क्रोधं
Ahamkāram balam darpaṁ kāmam krodaṁ
 Self-conceit strength pride passion wrath
 परिग्रहम् ।
parigraham |
 possessions

विमुच्य निर्ममः शान्तो ब्रह्म भूयाय कल्पते ॥
Vimucya nirmamaḥ śānto brahma bhūyāya kalpate ||
 abandoning egoless tranquil to Brahma becoming is fit.

Abandoning self-conceit, strength, pride, passion, wrath, possessions, egoless and tranquil, he is fit to become one with Brahman.

Parigraha: Lassen renders as “fastus”; Thomson by “avarice”, Burnouf as “Cortege”; Telang as, “all belongings”. The word mean whatever a man may gather round him,

(54)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati |
 Brahman-becoming tranquil- neither grieves nor desires
 minded

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
Samah sarvesu bhūteṣu madbhaktim labhate parām ||
 equal to all creatures devotion to me, obtains supreme.

Becoming Brahman, tranquil in mind, neither grieves nor desires, (regarding) all creatures alike, (he) obtains supreme devotion to Me.

(55)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
Bhaktyā mām-abhijānāti yāvān-yaś-cā-smi tattvataḥ |
 by devotion me recognises what who and am I, in truth
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
Tato mām tattvato jñātvā viśate tadanantaram ||
 then unto me in truth, knowing, enters thereafter.

He recognises me by devotion—what and who I am in Truth; then knowing me in truth, he enters unto Me thereafter.

(56)

सर्वकर्मण्यपि सदा कुर्वणो मद्व्यपाश्रयः ।
Sarvakarmāṇy-api sadā kurvāṇo madvyapāśrayaḥ |
 all works even always doing in me taking refuge
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥
Matprasādād-avāpnoti sāśvataṁ padam-avyayam ||
 by my grace wins the eternal abode immutable.

Always even doing all works, taking refuge in Me he wins by my grace the eternal, immutable abode.

(57)

चेतसा सर्वकर्मणि मयि संन्यस्य मत्परः ।
Cetasā sarvakarmāṇi mayi samnyasya matparah |
 by thought all activities in me surrendering on me
 बुद्धियोगमुपाश्रित्य मञ्चतः सततं भव ॥
Buddhiyogam-upāśritya mac-cittah satatam bhava ||
 to the understanding-practice, on me ever be.
 resorting, thought fixed,

Surrendering on me in thought all work, resorting to the practice of understanding, with thought ever fixed on me.

[*Buddhi-yogam-upāśritya*: Lassen renders as “mentis devotione fretus”; Telang as “Practise devotion with the faculty of fixed resolution”; *buddhi*, is rendered in St. Peters. Dict as “absicht, vorsatz”.

(58)

मञ्चतः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
Maccittah Sarvadurgāṇi matprasādāt-tariṣyasi |
 thought on me, all difficulties, by my grace, thou shalt surmount
 अथ चेत्त्वमहंकारान्न श्रोष्यसि विनक्षयसि ॥
Atha cet-tvam-ahamkārān-na śroṣyasi vinakṣyasi ||
 But if, thou, from self-conceit, not listen shalt perish.

With thoughts on me, thou shalt surmount all difficulties by my grace; but if, from self-conceit, thou shalt not listen, (thou) shalt perish,

(59)

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
Yad-ahamkāram-āśritya na yotsya iti manyase |

If to Self-conceit indulging not will fight so thinkest.

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्षयति ॥
Mithyai-ṣa vyavasāyas-te prakṛtis-tvāṁ niyokṣyatī ||
 vain this resolve of thine Nature thec shall compel.

If indulging in self-conceit, thou thinkest that (thou) shalt not fight, vain is thy resolve, Nature shall compel thee.

(60)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा-
Svabhāvajena kaunteya nibaddhaḥ svena karmanā |
 by Nature-born O Kaunteya! bound by own actions
 कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥
Kartum ne-cchasi yan-mohātkarisyasy-avaśo'-pi tat ||
 to act not wishest by reason of delusion shalt do against of
 even that.

O Kaunteya! bound by thy own actions born of Nature, thou wishest not to act by reason of delusion, thou shalt do that even against (thy will).

(61)

ईश्वरः सर्वभूतानां हृद्देशेर्जुनं तिष्ठति ।
Iśvarah sarvabhūtānām hṛddeśe-rjuna tiṣṭati |

Lord of all creatures in the hearts O Arjuna abides
 भ्रामयन्सर्वभूतानि यन्त्ररुद्धानि मायया ।
Bhrāmayan-sarvabhūtāni yantrarūḍhāni māyayā ||
 spins round, all beings, on the machine set, by delusive power.

The Lord abides in the heart of all creatures, and by his delusive power spins round all beings set on the machine.

(62)

तमेव शरणं गच्छ सर्वभावेन भारत ।
Tam-eva śaraṇam gaccha sarvabhāvena bhārata ।
 Him alone for refuge seek with all thy being O Bhārata!
 तत्प्रसादात्परां शान्तिं स्थानं
Tatprasādāt-parām śāntim sthānam
 by his grace supreme peace place
 प्राप्स्यसि शाश्वतम् ॥
prāpsyasi sāśvatam ॥
 shalt get eternal.

O Bhārata! seek Him alone for refuge with all thy being; by His grace shalt thou get supreme peace and place eternal.

sarvabhāvena: Lassen renders as “Omni reverentia”; Thomson “in every state of life”; Burnouf as ‘de toute ton āme’ Madhusūdana explains as “by heart and voice and deed”.

(63)

इति ते ज्ञानमाख्यातं गुह्यादगुह्यतरं मया ।
Iti te jñānam-ākhyātam guhyād-guhyataram mayā ।
 Thus to knowledge has been of more mysterious by me
 thee declared mysteries
 विमृश्यतदशेषेण यथेच्छसि तथा कुरु ॥
Vimṛsyai-tad-aśeṣena yathe-cchasi tathā kuru ॥
 reflect on this fully as thou wishest, then do thou.

Thus, to thee, has been declared, (this) knowledge by me, more mysterious than any other mystery; fully reflect on this, and then do thou as thou wishest.

(64)

सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः ।
Sarvaguhyatamam bhūyah śr̄nu me paramam vacah |
 of all the mysteries the again, listen, my supreme words.
 greatest

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
Iṣṭo-'si me dṛḍham-iti tato vakṣyāmi te hitam ||
 dear art thou to me, exceedingly, so, shall speak thy weal.

Listen to my Supreme words, the greatest mystery of all; exceedingly dear art thou to me, so shall I speak thy weal.

(65)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
Manmanā bhava madbhakto madyājī mām namaskuru |
 mind fixed be, my votary, my sacrificer, to me do
 on me, reverence

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।
Mām-evai-ṣyasi satyam te pratijāne priyo-si me ||
 to me, only, be true, to } my promise, dear art thou
 thou shalt come, thee, } to me.

By (thy) mind fixed on me, be thou my votary, my sacrificer, do reverence to me; thou shalt come to me only; true to thee is my promise, dear art thou to me.

(66)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
 Sarvadharmaṇ-parityajya mām-ekam śaraṇam vraja |
 all religions abandoning me alone to refuge come
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
 Aham tvā sarvapāpebhyo mokṣayisyāmi mā śucah ||
 I thee from all sins, shall release, don't grieve.

Abandoning all religions, come to take refuge in me alone. I shall release thee from all sins; grieve not.

sarvadharmaṇ parityajya: Lassen renders as “cunctis religionibus dimissis”; Telang as “forsaking all thy duties”; Burnouf and Lorinser add ‘other’ to ‘duties’; Sridhara says “All these duties will be done in the worship of Me”.

(67)

इदं ते नातपस्काय नाभक्ताय कदाचन ।
 Idam te nātapaśkāya nābhaktāya kadācana |
 This to thee one who is not not one who never
 austere in life is my devotee.
 न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥
 Na cāśuśrūṣave vācyam nā ca mām yo-'bhyasūyati ||
 not and who does } be told not, and, to } who abuses.
 no service } me, }

Never by thee should this be told to one who is not austere in life, note one who is not my devotee, nor one who does no service, nor one who abuses me.

There is probably reference to the Saivyas, who worship Siva as the Supreme Being. There was a

strong rivalry between this group and the *Vaiṣṇavas* or worshippers of Viṣṇu. Besides this, there were other groups who cared little either for Viṣṇu or Siva, who desired only worldly enjoyments. The reference is to all these groups.

(68)

य इदं परमं गुह्यं

Ya idam paramam guhyam

who this supreme mystery

मदभक्तेष्वभिधास्यति ।

madbhakteṣv-abhidhāsyati |

to my devotees shall teach

भक्तिं मयि परां कृत्वा

Bhaktim mayi parām kṛtvā

devotion to me `supreme, doing,

मामेवैष्यत्यसंशयः ॥

mām-evai-ṣyaty-asamśayah ||

to me, alone, come without doubt.

He who shall teach this supreme mystery to my devotees, showing supreme devotion to me, to me alone comes he without doubt.

(69)

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

Na ca tasmān-manuṣyeṣu kaścīn me priyakṛttamah |

not and than his among men any to me whose service
is dearer

भविता न च मे तस्मादन्यः प्रियतरो भुवि॥
Bhavitā na ca me tasmād-anyah priyataro bhuvi ||
 shall be not and to me than him another dearer in the world.

Not among men any whose service is dearer to me than his; nor shall be another dearer to me than him in the world.

(70)

अध्येष्यते च य इमं धर्म्यं
Adhyeṣyate ya imam dharmyam
 shall study, and who this sacred
 संवादमावयोः ।
samvādam-āvayoh |
 conversation of us two
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥
Jñānayajñena tenā-ham-iṣṭah syām-iti me matih ||
 with the sacrifice } by him I shall be so my thought.
 of knowledge } am worshipped

He who shall study this sacred conversation of us two, by him shall I have been worshipped with the sacrifice of knowledge, so is my thought.

(71)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
Śraddhāvān-anasūyaś-ca śrṇuyād-api yo narah |
 one who has who does } and hear though such man
 faith, not murmer }

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्-
So-'pi muktaḥ subhāml-lokān-prāpnuyāt-
 he too being released happy worlds shall attain

-पुण्यकर्मणाम् ॥
punyakarmanām ॥
 of men of holy deeds.

One who has faith and who does not murmur,
 such a man though hears, he too is released, (and)
 shall attain to the happy worlds of men of holy deeds.

(72)

कच्चिदेतच्छतं पार्थ त्वयैकाप्रेण चेतसा।

Kaccid-etac-chrutam pārtha tvayai-kāgreṇa cetasā |

Has this been heard O Pārtha by thee with attentive mind

कच्चिदज्ञानसमोहः प्रनष्टस्ते धनंजय ॥

Kaccid-ajñānasamīmohah pranāstaste dhanāmjaya ||

Has the ignorance-delusion been destroyed thy O Dhananjaya.

O Pārtha! has this been heard by thee with an
 attentive mind? Has thy delusion of ignorance been
 destroyed, O Dhananjaya?

(73)

अर्जुन उवाच

(*Arjuna uvāca*)

नष्टो मोहः स्मृतिर्लब्धा-त्वत्प्रसादान्भयाच्युत ।

Naṣṭo mohaḥ smṛtir-labdhaḥ tvat-prasādān-mayā-'Cyuta |

destroyed delusion memory gaining by thy grace by me O
 Acyuta

स्थितोऽस्मि गतमंदेहः करिष्ये वचनं तव ॥

Sthito'-smi gatasamdehah kariṣye vacanam tava ||

I stand firm doubt dispelled shall act words thine.

My delusion (is) destroyed, O Acyuta, by me
 memory is gained by thy grace. I stand firm, doubt
 dispelled and shall act (according to) thine words,

smṛtir labdhā: Smṛti = (1) memory (2) the system of doctrines received by tradition as distinguished from Śruti or revelation. Lassen renders as “recordatio est accepta a me”; Burnouf as “J'ai recu la sainte tradition” Lorinser and Galanos accept this meaning; Telang renders as “I recollect myself”. Hindu commentators explain that he had regained his proper form. So a wide difference in the translation of this word is evident.

(74)

मंजय उवाच

(Samjaya uvāca)

Samjaya spoke

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

Ity-aham vāsudevasya pārthasya ca mahātmanah |

Thus I of Vāsudeva of Pārtha and great-souls

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

Samvādam-imam-aśrauṣam-adbhutam romaharṣaṇam ||
conversation this I heard marvellous thrilling.

Thus I heard this conversation of the great souls —of Vāsudeva (Kṛṣṇa) and of Pārtha; this is marvellous and thrilling.

(75)

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

Vyāsaprasādāc-chruttavān-etad-guhyam-aham param |
by Vyāsa's-grace, I have heard this mystery I supreme

योगं योगेश्वरत्काणात्साक्षात्कथयतः स्वयम् ॥
Yogam yogesvarat-kṛṣṇāt-sāksāt-kathayataḥ svayam ॥
 doctrine from Lord } from himself as was told by himself.
 of control of control } Kṛṣṇa

By the grace of Vyāsa have I heard this supreme mystery—the doctrine of control from Kṛṣṇa, the Lord of Control, as was told by himself.

(76)

राजन्संस्मृत्य मंस्मृत्य
Rājan-saṁsmṛtya saṁsmṛtya
 O king! remembering remembering
 मंवादमिममद्भुतम् ।
samvādam-imam-adbhutam |
 the conversation this wonderful
 केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥
Keśavārjunayoh puṇyam hrṣyāmi ca muhur-muhuh ॥
 of Keśava and sacred I rejoice and moment by moment.
 Arjuna

O King! remembering again and again this wonderful and sacred conversation of Keśava (Kṛṣṇa) and Arjuna, I rejoice every moment.

(77)

तच्च मंस्मृत्य मंस्मृत्य रूपमत्यद्भुतं
Tac-ca saṁsmṛtya saṁsmṛtya *rūpam-atyadbhutam* ·
 that and remembering remembering form most wonderful
 हरे : ।
hareḥ ।
 of Hari

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥
Vismayo me mahān rājan-hṛṣyāmi ca punah punah ॥
 amazement mine great O king I rejoice and again again.

And remembering again and again that most wonderful form of Hari (Kṛṣṇa) great is my amazement, O King! I rejoice again and again.

(78)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
Yatra yogeśvarah kṛṣṇo yatra pārtho dhanurdharah |
 where Lord of Kṛṣṇa where Pārtha the bowman
 Control

तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥
Tattra śrīr-vijayo bhūtir-dhruvā nītir matir mama ||
 there fortune victory welfare certain morality opinion mine.

Where Kṛṣṇa, the Lord of Control is, where Pārtha, the bowman is, there fortune, victory, welfare and morality is certain, this is my opinion.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti Śrīmad-bhagavadgītāśu-paniṣatsu Brahmavidyāyām
 Thus in the Bhagavadgītā in the Upanishad in the knowledge of
 Brahma

योगशास्त्रे श्रीकृष्णार्जुनसंवादे
yogaśāstre śrīkṛṣṇārjunasaṁvāde

in the Scripture of Devotion, in the conversation between Kṛṣṇa and Arjuna.

सन्यासयोगे नामाष्टादशोऽध्यायः ॥
samnyāsayogo-nāmā-ṣṭādaśo-'dhyāyah ॥

Devotion through release named eighteenth chapter
 and renunciation.

Here ends the Bhagavadgītā.

Thus in the Bhagavadgita-Upanishad in the knowledge of Brahma, in the Scripture of devotion, in the Conversation between Kṛṣṇa and Arjuna,—the eighteenth Chapter named Devotion through Release and Renunciation.

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